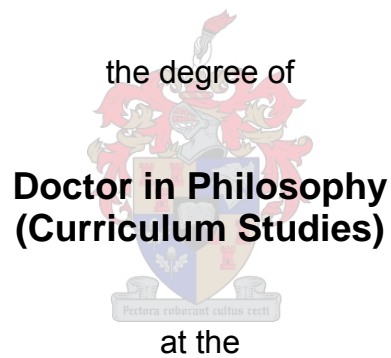


DIALOGUE AS FACILITATION STRATEGY: INFUSING THE CLASSROOM WITH A CULTURE OF HUMAN RIGHTS

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BEd, Hons BEd, MEd (Curriculum Studies)

Dissertation presented in fulfilment of the requirements for



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March 2008

DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

A handwritten signature in black ink, appearing to be 'P. Perez', with a horizontal line underneath it.

Signature

Date: 1 November 2007

ABSTRACT

In this dissertation the proposals made by the Department of Education towards the infusion of a culture of human rights and using dialogue as a facilitation strategy are problematised. It is argued that the lack of professional development programmes to assist educators in dealing with these proposals is one of the reasons why the infusion of a culture of human rights and dialogue as a facilitation strategy have not transpired as desired. Another apparent reason for the non-realisation of these ideals is that the classroom is not generally seen as an ethical community that has the propensity to anthropomorphise the ideal of infusing a culture of human rights through dialogue.

The main focus of this enquiry was therefore to propose a normative theory of dialogue as a facilitation strategy as constitutive to the infusion of a culture of human rights in the context of an ethical community, aiming towards applying this theory in the form of an intervention research programme for selected in-service educators in the Mafikeng/Mmabatho area. The application assisted in determining the viability of the programme, specifically in terms of its theoretical underpinning, and the possibility of further developing it for the purpose of professional development of in-service educators beyond the scope of this target group. The theoretical underpinning of the intervention research programme consisted of a normative theory of dialogue as facilitation strategy characterised by: providing a dialogic stimulus, allowing for moments of deconstruction, critique and reconstruction, and finishing with debriefing and reflection. With regard to the human rights components, the focus was more on the infusion of a culture of human rights on a moral level than on an epistemological level.

The intervention research process revealed how diverse groups of educator-participants responded to the intervention research programme. In addition, the

research process demonstrated how and why the intervention research process could serve as a possible methodological framework for the design and development of professional development that is inclusive to a variety of education stakeholders. From this study it seems that the participating educators approved of and assimilated the intervention research programme and its underlying theory, albeit in different stages of the research process and with different concerns in mind.

The work presented in this dissertation contributes firstly to a refined understanding of dialogue as a facilitation strategy in the South African context and secondly to an understanding of the frequently used notion of infusing the classroom with a culture of human rights in terms of its moral significance. Finally, it also focuses on and addresses the challenge of educator development and the organisation of facilitation strategies that are required to prevent human rights from being assimilated in inept educational paradigms.

OPSOMMING

Hierdie proefskrif poog om die voorstelle van die Departement van Onderwys rakende die infusie van 'n kultuur van menseregte in die klaskamer en die gebruik van dialoog as fasiliteringstrategie te bevraagteken. Daar is geargumenteer dat die tekort aan professionele ontwikkelingsprogramme ter ondersteuning van onderwysers om hierdie voorstelle te implementeer een van die redes is waarom die infusie van 'n kultuur van menseregte in die klaskamer en die gebruik van dialoog as fasiliteringstrategie nie tot sy reg kom nie. Die feit dat die klaskamer meestal nie gesien word as 'n etiese gemeenskap wat oor die potensiaal beskik om die ideaal van die infusie van 'n kultuur van menseregte in die klaskamer en die gebruik van dialoog as fasiliteringstrategie te verwesenlik nie, is nog 'n rede waarom hierdie voorstelle oënskynlik geen effek het nie.

Die hooftokus van hierdie ondersoek was dus om 'n normatiewe teorie ter ondersteuning van dialoog as fasiliteringstrategie wat bevorderlik is vir die infusie van 'n kultuur van menseregte in die konteks van 'n etiese gemeenskap te ontwikkel. Hierdie teorie is toegepas in die konteks van 'n intervensie-navorsingsprogram vir geselekteerde indiens-onderwysers in die Mafikeng/Mmabatho-omgewing. Die toepassing het gehelp om vas te stel wat die praktiese waarde van die program is, veral ten opsigte van die program se teoretiese onderbou. Die moontlikheid om die program verder te ontwikkel as 'n professionele ontwikkelingsprogram vir indiens-onderwysers buite die bereik van die studie, is sodoende ook ondersoek. Die teoretiese onderbou van die intervensie-navorsingsprogram het bestaan uit 'n normatiewe teorie van dialoog as fasiliteringstrategie wat gekenmerk word deur 'n dialogiese stimulus, wat ruimte laat vir oomblikke soos dekonstruksie, kritiek en rekonstruksie, asook vir ontlonting en refleksie. Met betrekking tot die menseregtekomponent, was die fokus meer op die morele infusie van 'n menseregtekultuur as op die epistemologiese infusie daarvan.

Die intervensie-navorsingsproses het openbaar hoe diverse onderwyser-deelnemers op die intervensie-navorsingsprogram reageer. Die navorsingsproses het ook gewys hoe en waarom intervensie-navorsingsprosesse kan dien as 'n moontlike metodologiese raamwerk vir die ontwerp en ontwikkeling van professionele ontwikkelingsprogramme wat 'n verskeidenheid van onderwysbelanghebbendes in ag neem. Van die resultate kon daar afgelei word dat die deelnemende onderwysers die intervensie-navorsingsprogram en onderliggende teorie goedgekeur en geassimileer het. Dit was egter duidelik dat elke groep deelnemers die program verskillend geassimileer het en dat hul verskillende probleemareas ervaar het.

Die werk wat in hierdie proefskrif weergegee word het eerstens 'n bydrae gemaak tot die begrip van dialoog as fasiliteringstrategie in die Suid-Afrikaanse konteks, en tweedens tot die verstaan van die idee rakende die infusie van 'n menseregtekultuur in die klaskamer waarna telkens verwys word. Laastens het dit ook gefokus op die uitdaging van onderwyserontwikkeling en die organisering van fasiliteringstrategieë wat benodig word om te verhoed dat menseregte geassimileer word in paradigmas wat onvanpas is vir die onderwys.

ACKNOWLEDGEMENTS

1. I would like to thank my promoter and mentor, Professor Cornelia Roux, for her moral support, inspiration, motivation and overall contributions that assisted me in orienting myself towards this topic.
2. To my parents, Pietie and Marieta du Preez, and my brother, Jacques du Preez, for the unending support and patience that you have revealed throughout my nine years of study. I am indebted to the three of you; without you this would not have been possible.
3. To my fiancée, Marius Janse van Rensburg, thank you for being so patient with me during the last two years. Your support was irreplaceable and I needed it so much.
4. A special thanks to Ms Letitia Rossouw who assisted me in organising my empirical research in Mafikeng/Mmabatho, as well as to the principals, educators and government officials who participated in this study. Your inputs were invaluable.
5. I would also like to thank Ella Belcher for doing the language editing of the dissertation. Thank you for always being friendly and for the extremely valuable contribution you have made to the development of my academic writing. I can never thank you enough.
6. To all the individuals who commented on earlier versions and sections taken from this dissertation at different conferences in South Africa and abroad: your inputs were of great value.
7. A special thanks to SANPAD (South Africa Netherlands Research Programme on Alternatives in Development) who, through their financial assistance, made this research study possible; and to DAAD (*Deutscher Akademischer Austauschdienst*) for the scholarship that enabled me to obtain more insights into this enquiry in Germany.

I dedicate this dissertation in memory of two remarkable people, Christian Lodewyk Bester (1929-2006) and Wynand Wessels (1977-2007), who both shared my passion for education and research.

Shakespeare's Sonnet 77¹

Thy glass will show thee how thy beauties wear,
Thy dial how thy precious minutes waste,
The vacant leaves thy mind's imprint will bear,
And of this book, this learning mayst thou taste:
The wrinkles which thy glass will truly show
Of mouthed graves will give thee memory;
Thou by thy dial's shady stealth mayst know
Time's thievish progress to eternity;
Look what thy memory cannot contain,
Commit to these waste blanks, and thou shall find
Those children nursed, delivered from thy brain,
To take a new acquaintance of thy mind.
These offices, so oft as thou wilt look,
Shall profit thee, and much enrich thy book.

¹ Taken from: Duncan-Jones, K (ed.) 1998. *Shakespeare's Sonnets*. Arden Shakespeare: imprint of Thomson Learning, London.

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CHAPTER 1

ORIENTATION TO THE ENQUIRY

"Teacher development ... and the reconfiguration of pedagogical practices are among some of the challenges that lie ahead. These need to happen to prevent human rights being assimilated, as present tendencies show, into paradigms that are preservationist and that may be profoundly anti-educational."

(Carrim & Keet 2005, 107)

1.1 INTRODUCTION

The above quote encapsulates the three main notions that will be addressed in this dissertation, namely 'teacher development' in the form of intervention research, 'human rights' infusion on a moral level, and 'pedagogical practices' in the form of dialogue as facilitation strategy. Put differently, I would aim to conceptually develop and relate the notions 'infusing the classroom with a culture of human rights' and 'dialogue as facilitation strategy' to develop and implement an intervention research programme. In this first chapter I will provide an overview and basic orientation with regard to this enquiry. Hence, the following will be addressed in this chapter:

- the socio-historical, political and academic background to this enquiry;
- the demarcation of the problem to be addressed;
- the research question and aims that will guide the enquiry;
- the research design, methodologies, methods and processes envisaged to be used;
- a glossary of concepts that will frequently feature in this dissertation;
- and
- a brief conclusion and an outline of the chapters to follow.

The first two items will mostly concern problematising human rights and dialogue in the South African context, whilst the third and fourth items will give attention to the research process to be followed. These discussions aim to introduce the in-depth arguments that will be posed and elaborated on in the respective chapters that will follow.

1.2 BACKGROUND TO THE ENQUIRY

World-wide, human rights discourses in various spheres of societal life have become increasingly prominent as a means to rectify injustices. The factors that have contributed to these injustices are manifold, but it seems that diversity – specifically regarding religion and culture – remains one of the main challenges to overcome. Each continent, country and region has its own human rights challenges to conquer. What is more, these challenges and the ways in which they are addressed vary from one context to another. For this reason, the way that human rights principles are understood and applied, especially in the context of education, depends greatly on the socio-historical, political and economic variables of a region. In order to understand how and why human rights are considered so important in the South African education context, it is necessary to begin considering the socio-historical and political notions that gave rise to the development of a human rights discourse in education on the African continent and specifically in South Africa.

1.2.1 Human rights and education in the African context

Human rights discourses in education are a fairly new notion in Africa; in fact, in some African countries the phenomenon is not yet to be found (Carrim & Keet 2005, 102). Recent emphases on human rights discourses in education in Africa seem to be predominantly social, political and economic in nature (Carrim & Keet 2005, 102). This social, political and economic nature becomes especially palpable when considering discourses that promote initiatives for poverty alleviation, legal rectification to surmount infringements of human rights, and socio-political reconstruction in Africa. It also appears that human rights in the African education setting have the proclivity to be dealt with as a subset or version of ‘civic education’¹ (Carrim & Keet 2005, 102). This tendency is partly due to the socio-historical effect of imperialism on many African

¹ ‘Civic education’ is placed in inverted commas to indicate the awareness of the historical connotation attached to the concept. A brief attempt will now be made to explain the historical understanding of the concept ‘civic education’. ‘Civic education’, in pre-democratic South Africa (prior to 1994), referred to the subject (introduced in the mid-1950s) taught in public schools that largely embraced the values underpinning Protestantism and Nationalism cherished by ‘white’, Afrikaans-speaking minority ruling-class citizens of South Africa (Steyn 2003, 112). After World War II the British government also introduced ‘civic education’ as a means to elevate moral and social renewal in society. Following Jackson (2003, 68) it seems that in Britain ‘civic education’ and Christian education became synonymous. The latter was also the case in South Africa.

countries, together with the fact that many African countries still make use of earlier Eurocentric curriculum models that endorse 'civic education'.

1.2.2 Human rights and education in pre-democratic South Africa

In South Africa the human rights discourses in education should be viewed against the backdrop of the country's social, historical and political situation. The pre-democratic (prior to 1994) education system in South Africa was called Christian Nationalist Education (CNE). According to Steyn (2003, 122), CNE is a 17th century ideology based on the theology of John Calvin. She maintains that it originated in the Netherlands and was characterised by the close relationship between general education and the Church's role in schooling. CNE in South Africa was influenced greatly by Abram Kuyper [1837-1920], who introduced unique Calvinist ideas to justify racial policies in new governments (Steyn 2003, 122). This education system, based solely on the Christian doctrine, was put into place in 1948 when the National Party became the leading political party in South Africa. CNE provided guidelines for the education of one group of citizens ('white' minority ruling class, mostly Afrikaans-speaking); and gave rise to 'civic education'. Within this context, Steyn (2003, 113) posits that "[t]he aim of citizen education was to create citizens who would serve the purpose of the state" and that "considerations of basic principles of justice, truth, freedom, and critical thought were actively discouraged". No reference was made to human rights in education, probably because human rights discourses in education embrace principles of justice, truth and freedom that were robustly dissuaded by the pre-democratic South African state.

1.2.3 Human rights and education in democratic South Africa

Democratic South Africa (after 1994) constitutes a secular society "with a democratic constitution and a Bill of Rights" that protects "the rights of all people in South Africa" (Steyn 2003, 114). The inclusion of human rights content into the South African outcomes-based education ([OBE] 1.6.1) curriculum – specifically in the Life Orientation (1.6.2.1) learning area under the pretext of 'education for citizenship' and also throughout other learning areas – seems to be the riposte to attain social and political restructuring, together with economic prosperity. Within this context, human rights-related content is presented as a means to contribute to the establishment of

global and cultural education for citizenship (cf. *Manifesto on Values, Education and Democracy* 2001, 33-36; Chidester 2003, 44). 'Global citizenship', as one component of education for citizenship, refers to the universal rights and responsibilities with which learners should become familiar in order to prepare themselves for the challenges presented by globalisation (Chidester 2003, 40). 'Cultural citizenship', as yet another component of education for citizenship, emphasises the distinct cultural identity of citizens and suggest ways of recognising and protecting the cultural identity of citizens (Chidester 2003, 41).

In the *South African National Curriculum Statement* (NCS 2002a, 11) global and cultural education for citizenship is included as one of the developmental outcomes, i.e. to "participate as responsible citizens in the life of local, national and global communities", to be achieved by all learners from Grade R up to Grade 12. Several documents and reports, emanating from initiatives from the South African Department of Education (DoE), support the inclusion of human rights in the curriculum as a component of education for citizenship and as a means of infusing the classroom with a culture of human rights. These include:

- the *National Conference Report: SAAMTREK: Values, Education and Democracy in the 21st Century* (February 2001) which focused amongst other things on *human rights* versus *law and order*;
- the *Manifesto on Values, Education and Democracy* (August 2001) presented by the Department of Education, which provides educational strategies based on research done on infusing the classroom with a culture of human rights;
- the *School-based Research Report on Values, Education and Democracy* (April 2002), which especially highlights certain problem areas concerning the culture of human rights within the curriculum;
- the *Framework on Values and Human Rights in the Curriculum* (1st draft, January 2003), which describes the values that should inform teaching, learning and management practices, together with strategies to realise these values;
- the *Guidelines for the Implementation of the ACE on Integrating Values and Human Rights in the Curriculum* (February 2003) which serves as a discussion document to assist tertiary institutions and Non-Governmental Organisations (NGOs) in providing an Advanced Certificate in Education (ACE) on integrating values and human rights in the curriculum; and

- *Values and Human Rights in the Curriculum: A Guide* (2005), which aims to assist educators in addressing human rights and values in all learning areas, throughout the General Education and Training (GET) and Further Education and Training (FET) phases.

In brief, whereas human rights discourses in education are approached from a 'civic education' perspective in some African countries, they are approached from a dual education for citizenship perspective in South Africa – from a global as well as a cultural (or local, national) education for citizenship perspective. This standpoint is in total contrast to what was endorsed by the pre-democratic education regime, since learners are no longer educated to be uncritical citizens in service of the state. Instead, they are required to value and live by the basic principles of non-negotiable rights, social justice, truth, freedom, equality, democracy and critical thought in order to contribute to the development of a peaceful multireligious, multicultural South African society.

1.2.4 Human rights in education on epistemological and moral levels

Although the development of human rights discourses in education in South Africa was intended to transpire epistemologically (as part of education for citizenship) and morally (as the infusion of a human rights culture), it appears that the moral part does not always receive the attention it requires. In the previous section I mainly discussed the developments of human rights in the context of its inclusion in the curriculum alongside its political connotations. In this context human rights epistemology was described as part of education for citizenship that is concerned mostly with the political community that emanates from the political nature of the individual (cf. Kiwan 2005, 37). However, human rights are not only intended by the DoE to be addressed as contents with some political aim, but also to be promoted as a value system or moral code to be cherished in the school. In this regard the DoE initiated the notion of the 'infusion of a culture of human rights' as well as a set of negotiable rights-based values (*Manifesto on Values, Education and Democracy* 2001). The focus in this dissertation will be on the infusion of a culture of human rights on a moral level. The set of negotiable rights-based values was explored in a previous study (Du Preez 2005). It is my view that the infusion of a culture of human rights entails that educators and learners – as an ethical community (1.6.7) – should cherish and pursue habits, values, actions or thoughts that are based

on human rights. These habits, values, actions or thoughts are not matters to be addressed only when contents of human rights feature, but in all aspects of school life and organisation.

1.2.5 Dialogue

In current education discourses, both abroad and in South Africa, the notion of dialogue has become all the more prominent. This is especially true for discourses related to ethics, values, human rights, democracy, citizenship, multiculturalism and multireligiousism in education. The notion of dialogue is, however, not limited to education only, but also features in wider public discourses – a further sign of its increasing popularity. This popularity could probably be ascribed to the “linguistic turn” that contemporary philosophies such as critical theory and post-paradigmatic thought espouse (Blake & Masschelein 2005, 55).

1.2.5.1. International theoretical developments concerning dialogue

Nationally and internationally theoretical conceptions of dialogue, each with its own *telos* or at least arguments against any *telos*, are furthermore increasing. Examples of these theoretical conceptions have been developed by Robin Alexander, David Bohm, Catherine Cornille, Ariella Friedman, Julia Ipgrave, Heid Leganger-Krogstad, Cornelia Roux, Thorsten Knauth and Wolfram Weiße. What is recognisable in the body of existing literature is that firstly, it mostly represents descriptive accounts of dialogue and secondly, very few theoretical conceptions of dialogue include a critique of other theories of its kind. With this it is implied that each person descriptively constructs theories on dialogue without scrutinising and critiquing what has been done by other theorists. This gives rise to a relatively large body of literature on dialogue that more or less denotes the same thoughts, but just in different socio-geographic contexts. Additionally, this results in the notion that theorists often remain oblivious to impediments and deficiencies underlying present accounts of dialogue, and either construct their conceptions on such problematic features or just disregard these notions through arguing around it.

1.2.5.2. Dialogue in the context of South Africa

My foremost concern regarding dialogue in the South African context is that despite its increasing popularity and heightened status in discourses in education, it very seldom features in education practices. In this regard the *Manifesto on Values, Education and Democracy* (2001, 23) posits that dialogue is simultaneously needed and lacking in education in South Africa, and that dialogue should be promoted as a value. Elsewhere I have posited that this 'dialogue' promoted by the DoE should be clarified (Du Preez 2005, 161). This is because dialogue is too often confounded with basic communication and class discussion and not approached as a concept with very specific schools of thought supporting it.

At this stage I would briefly point to what I view as the difference between these concepts. This etymological differentiation could for practical purposes be explained by considering each concept in relation to information exchange. For example, communicating entails that information be conveyed from one person or group to another person or group as accurately as possible in order to make something generally known (Bohm 2006, 2). Discussing requires that information be broken down and analysed by those involved in order to examine and assess the information (Bohm 2006, 7). Dialogue supposes that information be related to specific meanings and lifeworlds (1.6.4) through processes such as construction and reconstruction in order for the information context to be grasped. This understanding of the term 'dialogue' should be viewed taking into account its Greek origin. In Greek, *dia*, means "across, between, through" whilst *legein* denotes "to speak" (Shepherd 2006, 229).

In addition to the first concern, I also suspect that educators do not necessarily believe in facilitation strategies such as dialogue. This might be a result of the philosophical paradigm of education to which they mostly adhere. These issues and reservations will further be explored in Section 2.4.1.

1.3 DEMARCATION OF THE PROBLEM

How to infuse a culture of human rights in multireligious, multicultural environments, *how* to 'teach' human rights and *how* to integrate an understanding of human rights and human rights issues across the curriculum seem to remain unrequited questions in the

education sector (*Saamtrek: Values, Education and Democracy: Conference Report* February 2001, 25-26). To this list of unreciprocated questions, I would also include the following: *why* infuse a culture of human rights in multireligious, multicultural environments, *why* 'teach' human rights and *why* integrate an understanding of human rights and human rights issues across the curriculum? Despite the uncertainty underlying the answers to these questions, the DoE places much emphasis on human rights in the various learning areas as stipulated in the NCS applicable to the GET band. Emphasis on human rights is particularly noticeable in the following learning area curriculum documents: Social Sciences (1.6.2.2), Arts and Culture (1.6.2.3), Economic and Management Sciences (1.6.2.4) and Life Orientation (1.6.2.1).

Considering the aforementioned, the fact that educators do not consider infusing a culture of human rights to be crucial, becomes a disconcerting matter (*Values, Education and Democracy: School-based Research Report: Opening Pathways for Dialogue* 2002, 25-26). Two reasons are provided in the *Values, Education and Democracy: School-based Research Report: Opening Pathways for Dialogue* (2002, 25-26) as to why educators are ostensibly apathetic toward the notion of infusing a culture of human rights: firstly, they feel that too much emphasis is placed on 'children's rights', which leads to disciplinary problems in classrooms and secondly, they feel that emphasis on human rights in education is the ideal but that it is impractical in the school context. In accordance with the recommendations provided in the recent Report of the Ministerial Committee on Teacher Education – *A National Framework for Teacher Education in South Africa* (2005) – it might be argued that some of the reasons why educators are perturbed by the infusion of a human rights culture arise from the general lack of available professional development programmes to assist them in this regard. Such assistance seems to be specifically necessary in infusing a culture of human rights across the curriculum (*Values, Education and Democracy: School-based Research Report: Opening Pathways for Dialogue* April 2002, 57; cf. Gearon 2004, 11-12).

The *Values, Education and Democracy: School-based Research Report: Opening Pathways for Dialogue* April (2002) gives the impression that the issue of infusing a culture of human rights could be addressed in part through dialogue. This particular document suggests that dialogue is intended to occur among learners, educators, parents and other school stakeholders (*Values, Education and Democracy: School-*

based Research Report: Opening Pathways for Dialogue April 2002, 56). For the purpose of this dissertation, emphasis will only be placed on dialogue between educators and learners.

Although substantial literature has emanated from various disciplines regarding dialogue (see 1.2.5), it remains unclear precisely *how* dialogue could be used in the GET band to facilitate the infusion of a culture of human rights and *why* specifically dialogue. With this in mind, the crux of the research problem is that although suggestions toward infusing a culture of human rights through dialogue have been made, it does not seem as if there has been any attempt at encouraging educators to deal with human rights infusion dialogically. Earlier research results also indicate that educators mostly address human rights on epistemological level and that they pay little heed to its moral dimension (Du Preez 2005). This could be a result of educators' uncertainties about the difference between human rights as epistemology and human rights as morally bound. Carrim and Keet (2005, 107) state that, among other issues, more research needs to be done on educator development and pedagogical practices in the context of human rights in education in South Africa. I would argue that such development should not only include orientating educators toward the epistemological inclusion of human rights but that it should also focus on possibilities for its moral inclusion. That is to say, educators should learn about the knowledge constructs in support of human rights, as well as about the moral potential human rights encompass.

With this in mind, I will fundamentally seek to uncover the significance of dialogue as facilitation strategy that could be conducive to and constitutive to the infusion of a culture of human rights.

1.4 RESEARCH QUESTION AND AIMS OF THIS ENQUIRY

The following research question, which was formulated in support of the abovementioned background, incorporates the main driving force for this enquiry:

What would a theory of dialogue as profound facilitation strategy as constitutive to the infusion of a culture of human rights look like, and could such theory further be developed in the form of a professional development programme for in-service educators?

The research question above consists of two constituencies to facilitate enquiry into the two main aspects of the enquiry. The first part of the question is divergent and mainly concerns the construction of a conception of dialogue as constitutive to the infusion of a culture of human rights. During this conceptual work I will not only consider *how* dialogue is constitutive to the infusion of a culture of human rights, but also *why*.

The second part of the question concerns the empirical part of the enquiry. The question of whether such theory could further be developed is convergent in that it could be answered as 'yes' or 'no', but the motivation for and justification of such an answer are open-ended. In order to determine whether the theory of dialogue as profound facilitation strategy for the infusion of a culture of human rights could be developed in the form of a professional development programme for in-service educators, intervention research was conducted. The intervention research process included in-service educator-participants and consisted of implementing an intervention research programme (or a 'pilot professional development programme'). This intervention research process assisted me in perceiving how the three groups of participants developed their perceptions regarding the infusion of a culture of human rights and dialogue, whether the participants thought that the theory could be further developed for their practices. This also assisted in determining whether the theory and intervention research programme could further be developed in the form of a professional development programme for other in-service educators. In addition, the research process revealed something about whether intervention research could or could not serve as a methodological framework for professional development of educators.

To facilitate sound enquiry into the proposed research questions and clarifications, the following two aims were set for guidance:

- To conceptually construct a theory of dialogue as facilitation strategy as ethical (1.6.6) praxis (Chapter 2) that complements the moral (1.6.5) dimension underpinning the infusion of a culture of human rights (Chapter 3).
- To implement the abovementioned theory by means of intervention research to perceive whether, according to the groups of in-service educators, it is applicable and useful to their classroom practices in order to determine whether it could further be developed for a professional development programme (Chapters 4-6).

In the remainder of this chapter I will present the research process that was followed to address the research question.

1.5 RESEARCH DESIGN, METHODOLOGIES, METHODS AND PROCESSES

LeCompte and Preissle (1993, 30) state that a research design entails a process where the researcher must decide exactly what approaches will be most effective for exploring the main questions of the enquiry. In the following section the research design, together with the approaches used to inform this enquiry, will be introduced. Thereafter the overall methodological position as well as the specific methods and processes that were derived from the approaches explained in the research design, will be described.

1.5.1 Research design

In this enquiry the research design that best complemented the research question was the following:

This enquiry consisted of both non-empirical and empirical components. The non-empirical component will feature during the conceptual phase of the research, while the empirical component will feature during the qualitative intervention research process to be conducted in three diverse cases.

The research design substantiates the research question and aims (see Section 1.4) since both emphasised the two main developments of the enquiry, namely the non-empirical component – during which a conceptual account of dialogue as constitutive to the infusion of a culture of human rights was provided – and the empirical component – that focused on the implementation of the conceptual account. To support the empirical component, qualitative intervention research was drawn on as a means of intercession for the facilitation and infusion of a culture of human rights. The specific ways in which the research design and research question further complemented each other will become more evident in the remainder of this chapter.

1.5.1.1 Empirical and non-empirical components

According to Mouton (2001, 54-55), non-empirical studies usually ask questions of meta-analytical, conceptual, theoretical or philosophical nature; while empirical studies are usually concerned with questions of exploratory, descriptive, causal, evaluative, predictive and historical nature. The main research question posed in Section 1.4 firstly focuses on conceptual clarity and development and could as such be described as a non-empirical endeavour since the question seeks theoretical clarity (Babbie & Mouton 2001, 77). The second part of the research question concerns exploring whether such a conception could be further developed to be used in the context of a professional development programme. The latter part is an empirical enterprise since it primarily asks exploratory and evaluative questions (Babbie & Mouton 2001, 76).

1.5.1.2 Qualitative research

Qualitative research is a means to research that seeks to become familiar with insider perspectives on social action, with the aim of understanding and describing what is being researched (Babbie & Mouton 2001, 53). The purpose of qualitative research could be described along a continuum of theory to action. Patton (2002, 213) identifies five purposes of qualitative research, or types of qualitative research, along this continuum, namely basic research, applied research, summative evaluation research, formative evaluation research and action research. He warns that the types of qualitative research along this continuum of qualitative research are not clear-cut (Patton 2002, 223). According to him, basic research aims to contribute to fundamental knowledge and theory; summative evaluation research aims to determine programme effectiveness; formative evaluation research aims to improve a programme; and action research aims to solve a specific problem (Patton 2002, 213). Within the scope of this enquiry basic research applied to the first part of the research question, which was essentially an attempt to make a conceptual contribution to the subject under investigation. Patton (2002, 217) states that “[t]he purpose of applied research is to contribute knowledge that will help people understand the nature of a problem in order to intervene”. Applied research was therefore applicable to the second part of the research question. However, the possibility that the various forms of evaluative research might also impact the enquiry was not excluded (4.4.2).

1.5.1.3 Intervention research

Intervention research, according to Rothman and Thomas (1994, 25), is a form of applied research. It examines issues of importance to the target group and endeavours to promote an understanding of these issues aiming at improvement (Rothman & Thomas 1994, 25). They suggest that intervention research should be understood as consisting of three main facets, namely knowledge development, knowledge utilisation, and design and development (Rothman & Thomas 1994, 7). The paramount aim of 'intervention knowledge development' is that it contributes to basic knowledge of human conduct by using the methods of conventional social science research (Rothman & Thomas 1994, 14-18). 'Intervention knowledge utilisation' aims at applying knowledge of human conduct by means of transformation and conversion of available knowledge into the application of concepts and theories relevant to the given target groups' practices (Rothman & Thomas 1994, 18-19). The aim of 'intervention design and development' is to create new methods, programmes, service systems, or policies by means of a process of problem analysis, intervention design, early development, advanced development and dissemination (Rothman & Thomas 1994, 8-14). Although these phases of intervention research were presented step by step, it should be noted that their application did not occur in the same clear-cut manner and differed somewhat. In Section 4.4.1 I will elaborate on Rothman and Thomas's account of intervention research. This will be followed by a critique (4.4.2) to substantiate why and how I had to modify the intervention research process for the purpose of this enquiry (4.4.3).

1.5.2 Methodological position

Le Grange (2000, 192) postulates that the term 'qualitative' is often used very loosely in the sense that it is described as the opposite of 'quantitative'. He continues by stating that methodological positions are based on the paradigms of post-positivist inquiry, namely understand, emancipate and deconstruct (Le Grange 2000, 194). These paradigms are not applicable to qualitative enquiries only, but also to philosophical (conceptual) enquiries (Kotze 2005, 12-25). For the purpose of this enquiry with its empirical and non-empirical components, I methodologically positioned myself as follows: in my conceptual work I aimed to gain an understanding of dialogue and the infusion of a culture of human rights through critique and deconstruction (including

reconstructing my own ideas), while in my empirical work I mainly aimed to gain an understanding, through the intervention research process, of the lifeworlds of the participants. This was attained through processes related to interpretation and constructionism (Le Grange 2000, 194), but did not entirely exclude critique. Thus, in different stages of the research process I employed various methodological paradigms to explore the topic under investigation. I consider this means helpful because using different methodological stances might not only enrich the process of enquiry, but might also highlight divergent possibilities for consideration in the context of the enquiry.

1.5.3 Case selection and a brief context of the intervention research participants

Before I proceed to discuss the methods and processes of this enquiry, I will explain how the case selection was done. I will also briefly elaborate on the reasons for my selection. These matters will further be elaborated on in Chapters 4 and 5. In this enquiry purposive sampling was used when the target group was identified (4.3). This sampling strategy allowed me to select a target group that was satisfactory for the specific aim of the enquiry (Cohen & Manion 1994, 89).

In order to explore the aims of this enquiry, a diverse target group was needed so that the intervention research programme was exposed to and assessed by diverse in-service educators. The target group consisted of educators employed at three socio-economically diverse, multicultural and multireligious schools in the Mafikeng/Mmabatho area in the North West province of South Africa. This area and three school cases were specifically chosen not only because of the diversity in the schools and the community, but because of the very different constructs of the three schools in this close range. The social construct of this area will be elaborated on in Section 5.2.

The ideal was to have at least three participants at each of the three schools involved to participate in the intervention research process. At commencement of the research process, one school offered four participants, the second three participants and the third school two. Reasons for these changes will be motivated in Chapter 5. These educators were all responsible for one or more of the following learning areas for the intermediate and senior phase in the GET band: Life Orientation, Social Sciences,

Economic and Management Sciences, and Arts and Culture. This cluster of learning areas will be referred to as 'human and socially directed sciences' (1.6.2).

1.5.4 Research methods and processes

In this section the range of methods and general research processes that were used to inform this enquiry will be presented.

1.5.4.1 Philosophical methods for literature reviews

According to Boote and Beile (2005, 3), "[a] substantive, thorough, sophisticated literature review is a precondition for doing substantive, thorough, sophisticated research". These authors argue that the value of the literature review in education research is mostly a very narrow conception in that it is repeatedly referred to as a mere exhaustive summary of prior research (Boote & Beile 2005, 3). I am convinced that such narrow conceptions could be avoided if philosophical methods are employed during the process of literature reviews. Herewith I do not imply that all studies must be philosophical in nature, since there is a definite space for empirical work too, but just that philosophical methods as framework for empirical work might add to the profundity and authority of empirical enquiries.

Philosophical methods provide a space to explore literature on a topic, but also to critique and deconstruct existing literature to reconstruct authentic ideas on a topic. Burbules and Warnick (2004, cited in Kotze 2005, 56-57) identified the following philosophical methods often used in studies concerning philosophy of education: analysing and clarifying concepts; critiquing concepts in terms of ideology or deconstruction; exploring hidden assumptions underpinning specific schools of thought; evaluating arguments through critique and/or sympathy; questioning certain practices or policy; presenting normative accounts of how things ought to transpire; considering alternative proposals for particular challenges; analysing imaginary situations through altering elements of situations to perceive how the situation responds; obtaining a clarified idea of philosophical text or literature rather than criticising it; and assembling practical challenges with other disciplines to seek solutions for predicaments.

In this enquiry, in-depth attention will be given to the literature in support of dialogue (Chapter 2), infusing a culture of human rights (Chapter 3), and theories and methods underpinning programme development for educators with specific reference to intervention research (Chapter 4). In considering such a body of literature various philosophical methods will be employed. In Chapter 2, which deals with dialogue, the concept of dialogue will for example be analysed, clarified and deconstructed, existing theories and accompanying arguments will be critiqued, and a normative account will be given of the nature of dialogue. And so also, in Chapters 3 and 4, some of the above philosophical methods will be employed. The methods to be used in the respective chapters will be motivated at the beginning of each chapter.

1.5.4.2 Methods and processes related to intervention research

The three main facets of intervention research – knowledge development, knowledge utilisation, and design and development (Rothman & Thomas 1994, 7) – were introduced theoretically in Section 1.5.1.3, since these facets cover a pivotal part of the research design. These facets will subsequently be explained in relation to this enquiry. It should be noted that for the purpose of this enquiry, intervention research as proposed by Rothman and Thomas was not followed meticulously, but was modified. These modifications, as indicated above (1.5.1.3), will be justified in Section 4.4. The processes underlying intervention research imply specific methods that will receive attention in the remainder of Section 1.5.4.2.

This particular research enquiry firstly aimed at developing knowledge (knowledge development). Knowledge development was mainly attained through the construction of a conception of dialogue and the infusion of a culture of human rights. This was done to inform the human conduct underlying dialogue in support of infusing a culture of human rights. This process, according to Rothman and Thomas (1994, 14), provides the "foundation knowledge for understanding aspects of the intervention and for carrying out subsequent D&D [design and development]".

Secondly, the enquiry aimed at applying the knowledge (knowledge utilisation) as developed in the previous phase. The application phase should be understood as an intermediate process in which knowledge is put into a more usable form. During this phase the information provided by the qualitative pre-questionnaires (1.5.4.2.b) were

taken into consideration and worked into the presentation of the intervention research programme. Hence, the information gathered through the qualitative pre-questionnaires was integrated with the conceptual work in order to construct exploitable knowledge (Rothman & Thomas 1994, 18).

Thirdly, the enquiry included a design and development phase during which (i) a thorough analysis of the issues underlying dialogical facilitation strategies in support of the notion of infusing the classroom with a culture of human rights was considered; (ii) an intervention research programme was designed and developed for the participating educators dealing with the topics of dialogue and human rights; and (iii) an attempt was made to determine whether the theoretical work could further be developed as foundation for a professional development programme. The design and development phase took place more or less parallel to the first two phases.

a. Organising the research process and developing the intervention research programme

The entire process of arranging the research will be discussed in Section 4.5.5. A brief summary of this process is the following: After meeting and negotiating with the three school principals, I met with the participants a week before the presentation to inform them as to what to expect and to give them the qualitative pre-questionnaires (Point b below) to complete. This was done separately with each of the three school cases. I required two afternoons for each of the three groups involved, to introduce and discuss the intervention research programme to the participants. During each of the two sessions at each of the three schools I made use of several methods (Points b to h below) to determine whether the ideas presented in the intervention research programme could be developed further for a potential professional development programme for other educators.

The process of designing the intervention research programme overlapped with the development of my conceptual work. Due to the fact that this intervention research programme serves almost as a pilot project for a potential professional development programme for in-service educators concerning the infusion of human rights and dialogue as facilitation strategy, I had to consider various other aspects related to programme development in the process. I took theoretical works on professional development for educators (4.4.4), principles of various forms of evaluation research

(4.5) and andragogy (4.5.2) into consideration. I designed this intervention research programme exclusively for the specific target group. Although it might consist of more or less generic ideas, I do not claim that it will necessarily be applicable and useful to all educators in South Africa.

b. Qualitative pre-questionnaires

As mentioned above, I provided qualitative pre-questionnaires to the three target groups on the first meeting a week before the intervention research programme was presented. The aim was to reveal the educators' understandings and practices regarding the notions of a culture of human rights and dialogue was used as facilitation strategy. Furthermore, the pre-questionnaires also provided me with information on the educators' current and preferred practices. Confidentiality was assured regarding the information provided by the educators in the questionnaires as well as information provided in other forms. The educators were required to sign an ethical code in which consent to participate in the research was formally given. More detail about the structure of the pre-questionnaire can be obtained in Section 4.6.1. The ethical code and related processes will be discussed in Section 4.8.

Questionnaires are a widely used method in social research. Questionnaires can be categorised based on the type of questions asked. Babbie and Mouton (2001, 233) state that questions can either be open-ended or closed-ended. Open-ended questions provide the respondent with the opportunity to answer the question as s/he prefers, while closed-ended questions requires the respondent to select an answer from a list provided by the researcher (Babbie & Mouton 2001, 233). For the purpose of this enquiry the questionnaires contained mostly open-ended questions, since this approach provided the educator-respondents with the opportunity to respond freely, in writing, to the questions posed. The questionnaire gave the respondents an opportunity to respond freely to express their understandings, perceptions, beliefs, reactions, experiences and needs (cf. Van Schoor 2005, 158) regarding the issues underlying dialogue in classroom situations, facilitation strategies used, infusing a culture of human rights, and multicultural and multireligious education settings and challenges.

Neither the pre-questionnaire nor the post-questionnaire (to be discussed below) was formally piloted beforehand, but they were given to two experts (an academic and an educator from the same area as where the research was to take place) to determine whether the wording was correct, whether the terms and language used were adequate for the intended target group and whether the intended clustering was viable (Oppenheim 1992, 64). Based on their recommendations some alterations were made to both the pre-questionnaire and the post-questionnaire before they were distributed to the educator-respondents.

c. Qualitative post-questionnaire: first and second-round reflections

After the completion of each session of the intervention research programme, I provided all educator-respondents with a reflective post-questionnaire. It contained open spaces for free reflection on matters addressed throughout the research process. By providing open spaces the researcher "...enables the ... educator to conceptualize the nature of their own professional development, understanding their prior educational experiences in relation to their current re-evaluation of these experiences" (Calderhead & James 1992, cited in Moon 2000, 188).

The second-round reflections consisted of two parts, the one with open spaces for free reflection and the second containing structured, open-ended questions addressing notions of assessment of the intervention research programme. These questionnaires aimed at elucidating issues related to the intervention research programme and the topics addressed that were of importance to the target group. An effort was made to promote an understanding of these issues to eventually inform recommendations regarding the intervention research programme. The participants were required to complete the first part (the open spaces for free reflection) before the unstructured focus group interviews took place to ensure that they provided their own, authentic opinions that had not been influenced by those of other participants during group interviews. The structured, open-ended questions were completed by the respondents in their own time after the interviews. In Section 4.6.2 I will further elaborate on the specific components of the qualitative post-questionnaire and its overall structure.

d. Unstructured focus group interviews

During unstructured interviews the interviewer has the task of suggesting a topic for discussion and then allowing the interviewee(s) to develop and articulate ideas around this topic freely (Denscombe 2003, 167). The researcher is therefore not required to prepare any questions beforehand. The researcher has to formulate and pose questions in relation to the responses of the interviewees and to help them to give thorough responses. Patton (2002, 385) states that the focus group interview will provide the researcher with a variety of perspectives on the same topic and assist in the reinforcement of emerging patterns. Therefore, for the purpose of the unstructured focus group interview, I had to adopt the role of a moderator who has to probe by posing questions and observing interaction between interviewees. At the same time I had to re-direct discussions to remain focused on the topic of concern (Babbie & Mouton 2001, 292).

Following the completion of both sessions of the intervention research programme and open-ended reflective post-questionnaires, I conducted the unstructured focus group interviews with the participants who had just participated in the intervention research process. The rationale behind this was threefold: firstly, it would serve as a debriefing session for the intervention research programme to allow interviewees the opportunity to give their opinions on the intervention research programme and its topic in general. Secondly, it would partly assist me in perceiving whether the intervention research programme had influenced the educators' initial understandings of a culture of human rights and dialogue in the classroom. Thirdly, the interview responses would contribute to determining whether this research and programme could be further developed in the form of a professional development programme. More specific information about the unstructured focus group interviews will be given in Section 4.6.3.

e. Unstructured individual interview

An unstructured individual interview was conducted with a government official in the North West Province, who had previously been a principal at one of the schools covered in this research, to learn more about the social context of education in this province. In the previous section the nature and value of unstructured interviews were discussed. This one-to-one interview (Denscombe 2003, 167) provided me with an

opportunity to learn about the social context of the environment with the help of an expert in this area. The process and details concerning this interview will receive more attention in Section 4.6.4.

f. Lesson observations

Much consideration was given to whether lesson observations in classrooms should be included as one of the methods to be used in this enquiry. My aim was not primarily to see how the educators applied their newly gained knowledge, based on the intervention research programme, in practice, since I consider such an approach to lean more toward action research, which was not my qualitative focus in this enquiry. The aim was rather to resort to the knowledge and experiences of educators as experts to assess the maintainability and viability of such a programme for the possible extension thereof. However, the need arose and opportunity was given to see how the educators dealt with the knowledge they had gained through participating in the research process. This gave me a first-hand glimpse into what actually happens in practice (Denscombe 2003, 192). My intention was only to observe the lessons of two educators that took part in the intervention research process. In the end I observed only one educator that took part in the research and one who did not take part, but who taught at one of the schools where the research was conducted. I also presented a lesson myself while two of the research participants observed it. The reason for the way these observations transpired will become clearer in Chapter 5. In Chapter 4 (4.6.5) I shall explain how these observations occurred.

g. Researcher reflection

Qualitative research that aims at achieving understanding entails that the researcher understands the participants, their environment and their lifeworlds. This suggests a relationship between the researcher and the participants which needs careful reflection. This relationship also evokes the 'self' of the researcher – the identity, values and beliefs of the researcher – that could be revealed when reflection (on the research process and relationships) and reflexivity (reflecting on the 'self') are included within the research presentation (Du Preez 2005, 106). Being reflective and reflexive during research also assists the researcher in positioning him/herself as either insider or outsider in the various contexts and moments of the research (Du Preez 2005, 158).

For this reason I decided to develop a reflective journal for myself with predefined questions and open spaces for reflection to be completed regarding every aspect of the implementation phase of the research (4.6.6). This assisted me in documenting moments during the research process (reflection-in-action; 2.4.5.3), reflecting on the process afterwards (reflection-on-action; 2.4.5.5), and reflecting by means of anticipating moments that could transpire in the research process (reflection-for-action; 2.4.5.5).

h. External programme assessors

Patton (2002, 97-98) states that in a methodology that encapsulates constructionism various stakeholders could make a contribution to the assessment of an intervention programme because of their different experiences and perceptions; and adds that this process in assessing a programme should not be discarded. In this enquiry, various external assessors were selected for the intervention research programme. They included two government officials, one principal and one educator (not a participant in the research) from the Mmabatho/Mafikeng area. Four academics, all in the field of either human rights or dialogue, or both, were also approached to assist in this regard, but it seemed that due to academic workloads, no one was able to assist in this process. However, one academic read through the programme before it was finalised for the commencement of the research, and made several recommendations. These recommendations were included before the programme was finalised. Guidelines for the assessment of the intervention research programme and a background of the enquiry were provided to the assessors. In Section 4.6.7 the specific structure of the guidelines for the assessment of the intervention research programme will be discussed.

In Figure 1.1 below I will capture the main research processes and methods that have been discussed, in relation to the main stakeholders in the process.

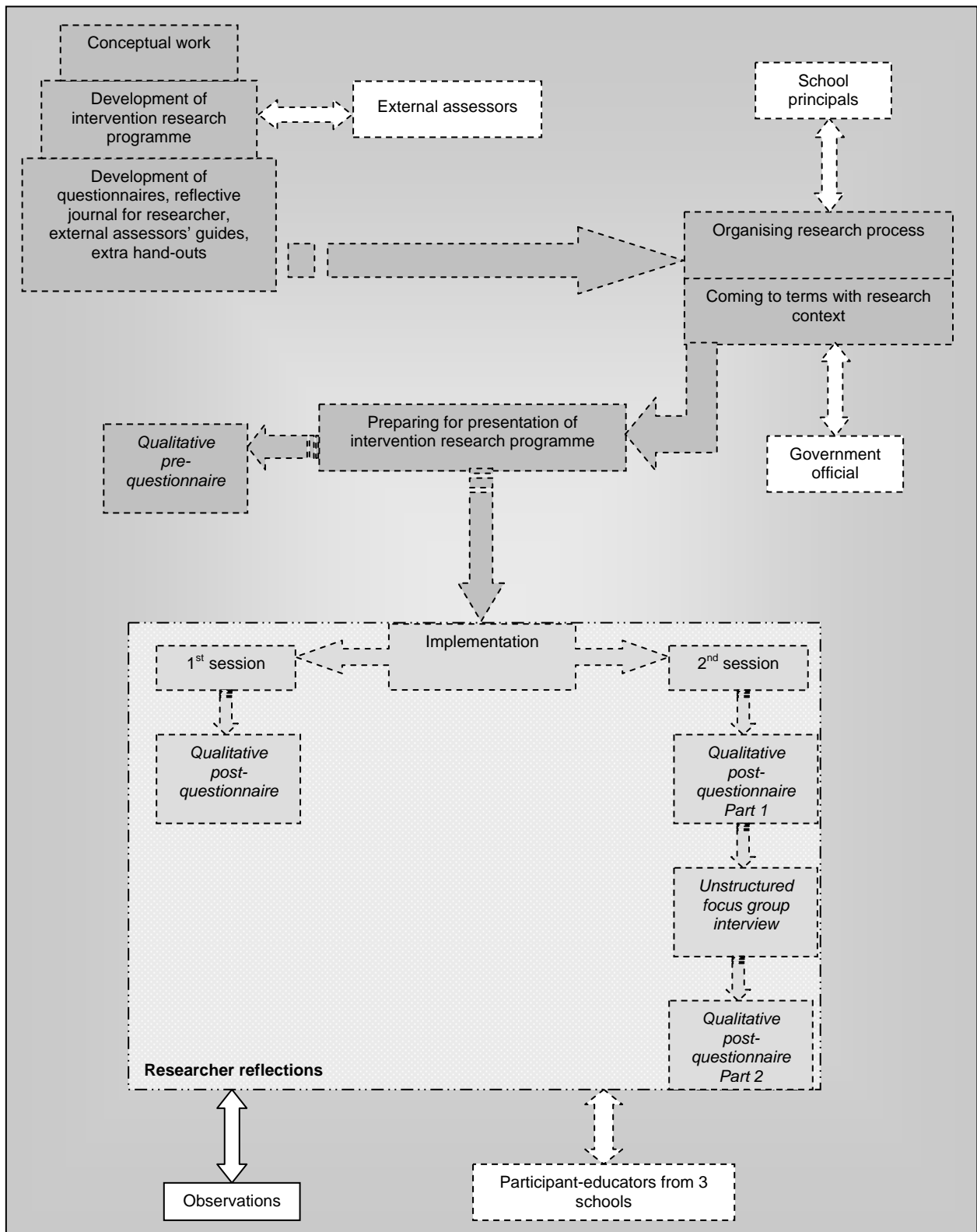


Figure 1.1: The research methods, processes and stakeholders

1.5.5 Discourse analysis: a methodological framework for qualitative analysis

All information that was collected was used to explore the various phases educator-participants had gone through regarding their understanding of dialogue as a facilitation strategy and to establish how they interpreted and anticipated the infusion of a culture of human rights in their classrooms (cf. Denscombe 2003, 267). The information assisted me in determining whether the intervention research programme had sensitised those who had been exposed to it. This required me to engage interpretatively with the information provided. The interpreted information also supported me in determining whether the conceptual work, presented through the intervention research programme, was viable and maintainable for future use.

Discourse analysis, which is described as “[t]he analysis of communication ... with special attention given to the speaker’s intent and how the communication is structured” (Babbie & Mouton 2001, 641), was used as a means of interpretative information analysis. Attention was given to the underlying meanings of the way the participants understood the topics of concern, as well as to the patterns that emerged from the analysis of information (Denscombe 2003, 267).

After all information had been organised (Chapter 5), it was coded and categorised (Denscombe 2003, 271), i.e. clustered, for analysis and interpretation (Chapter 6). The clusters corresponded and varied for the different stages of presenting, analysing and interpreting the information. Themes and relationships were identified and thick explorative descriptions of phenomena were provided to illuminate the research question. This was mainly accomplished through a process of comparing, contrasting, aggregating and ordering the collected information (LeCompte & Preissle 1993, 242). In Chapter 4 (Section 4.7), more background will be given on the methods and processes used for the qualitative analysis and interpretation of information applicable to this enquiry.

1.5.6 Triangulation: quality and credibility of qualitative methods

Triangulation briefly refers to the use of multiple methods in one study. Specific shortcomings in a study could be reduced if a mixture of methods are used that can complement each another (Mouton 1996, 156). Triangulation therefore contributes to the consistency and reliability of a study because it provides 'double' evidence. In this enquiry triangulation of information was assured in the following ways:

- Qualitative pre-questionnaires were completed and pre-analysed to provide an idea of educator-respondents' understandings of the relevant topic. This was followed by an introductory discussion between me and the participants during the first session. The purpose of this discussion was merely to provide me with the opportunity to perceive whether the preliminary analysis of questionnaires had been interpreted accurately.
- The different post-questionnaires and unstructured focus group interviews both served as a means of determining the impact and possibilities of the intervention research programme.
- Concurrently these methods, along with the overall literature review and other methods (lesson observations, researcher reflections and the individual interview), facilitated the reduction of possible shortcomings in order to provide more or less consistent and reliable information.
- The external programme assessor reports that had been completed by four different participants were viewed in conjunction with the information gathered from the educator-participants to draw parallels between them and to perceive differences of responses in order to add to the reliability of the intervention research programme assessment.

In Chapter 4 (Section 4.7.2) the notion of the credibility and quality of qualitative methods will be further discussed.

1.6 GLOSSARY

Several concepts that will frequently feature in this dissertation are briefly defined below. Most of these concepts will be elaborated, justified and/or critiqued when they are discussed in various contexts at a later stage.

1.6.1 Outcomes-based education

OBE is the transformative education model that was adopted in South Africa when curriculum changes commenced in 1997. It entails a process in which learning is organised so that learners reach certain predefined outcomes successfully. OBE is learner-centred and promotes lifelong learning for all. This model also suggests that learning be organised according to critical and developmental outcomes, which are applicable to all year groups and learning areas, as well as around learning outcomes and assessment standards (NCS 2002a, 11-12). The various learning areas are Languages, Mathematics, Natural Sciences, Social Sciences, Arts and Culture, Life Orientation, Economic and Management Sciences, and Technology. Each learning area has its own learning outcomes that remain the same for each year group. The assessment standards refine the learning outcomes and progress from one year to the next.

This model, which supports the NCS of South Africa, is seen as a means of assisting in rectifying inequalities that transpired as a result of the pre-democratic education ideals. However, this model constitutes many problems currently faced by education in South Africa and it should thus not be taken uncritically. I presented an elaborate critique on OBE in a prior work (Du Preez 2005) and in this dissertation I shall not focus too much on its shortcomings, except where it is necessary to understand elements of dialogue as a facilitation strategy and/or the infusion of a culture of human rights.

1.6.2 Human and socially directed science

In this dissertation the concept 'human and socially directed sciences' will refer to the following learning areas: Life Orientation, Social Sciences, Economic and Management Sciences, and Arts and Culture. This cluster was made based on the specific epistemological interests of these learning areas that share humanity and society as common interests. The cluster forms part of the focus areas of the Department of Curriculum Studies at the University of Stellenbosch.

1.6.2.1 Life Orientation

The NCS for Life Orientation (NCS 2002b, 4) stipulates that this learning area should guide and prepare learners “for meaningful and successful living in a rapidly changing and transforming society”. It also aims to orientate learners to make informed decisions about their own health, social development, personal development, physical development and the world of work (NCS 2002b, 4). Within the subsection of social development the notions of democracy, citizenship, human rights, social relationships and diverse cultures and religions are dealt with amongst others (NCS 2002b, 7).

1.6.2.2 Social Sciences

Social Sciences concerns relationships between people and their values and beliefs within the context of social, political, economical and environmental influences (NCS 2002c, 4). It includes history as well as socio-geographic contents (NCS 2002c, 5). Within this learning area much emphasis is placed on human rights development and it aims to encourage human rights values at school and in the broader community.

1.6.2.3 Arts and Culture

The learning area Arts and Culture encapsulates a wide spectrum of art and cultural practices of South Africa (NCS 2002d, 4). One of its purposes is to assist learners in developing into creative and innovative individuals who are responsible citizens who respect democracy and human rights values (NCS 2002d, 4, 7).

1.6.2.4 Economic and Management Sciences

Economic and Management Sciences “deals with the efficient and effective use of different types of private, public or collective resources in satisfying people’s needs and wants, while reflecting critically on the impact of resource exploitation on the environment and on people” (NCS 2002e, 4). It aims to promote respect amongst learners for the environment as well as for human rights, and to sensitise them to their responsibilities (NCS 2002e, 5).

1.6.3 Facilitation strategy

‘Facilitation strategy’ is the concept used in the South African context to denote a didactic strategy for pedagogical practices but that also includes learning practices and conceptions. The use of this concept, as inclusive to ‘teaching’ and ‘learning’, will further be elaborated on in the next chapter (2.4.1) where I will make a distinction between two different ways in which facilitation appears to be understood in the South African context.

1.6.4 Lifeworlds

A lifeworld refers to an individual’s world or sphere of existence and comprises of that individual’s lived experiences. A world of experience, i.e. *Erlebniswelt*, is composed through experienced reality, i.e. *Wirklichkeit*, and not through some reality ‘out there’, i.e. *Realität* (Terhart 2003, 28). Lived experiences, that adds up to a lifeworld, include and are shaped by people’s knowledge, understandings, aptitudes, values, virtues, morals, beliefs and opinions as well as through their interaction with others. Lifeworlds are not static but are subject to change. A lifeworld does not function in a void; it is influenced by the social construct in which it is located. In line with this, Scharp (2003, 53) states that for Habermas:

... the lifeworld has an inferential network of meanings and tacit knowledge that is intersubjectively constituted by its interactions with the members of a community (and their participation in processes of reaching understanding).

1.6.5 Moral and morality

The words ‘moral’ and ‘morality’ refer broadly to the duties and obligations people have and they encompass certain principles of conduct (Blackburn 2005, 241). The notions moral and morality thus involve norms that direct and inform how people ought to conduct themselves. In this light, human rights could be viewed as a moral code that sets out duties, obligations and principles, and that outlines how people ought to live morally.

1.6.6 Ethic and ethical

Blackburn (2005, 121) states that ethics involves a mode of reasoning regarding concepts such as “good, right, duty, obligation, virtue, freedom, rationality [and] choice”. Dialogue, as will be indicated in the next chapter, entails an ethical praxis founded on intersubjective relations about matters concerning morality, virtues and rationality.

1.6.7 Ethical community

An ethical community refers to any group of individuals or a social network that enters into dialogue to talk about good, right, duty, obligation, virtue, freedom, rationality and choice. Such a group could manifest at various levels of society, for instance at governmental level (national, provincial and local governments, and political parties), business or organisational level (non-governmental organisations, and social movements), and at the level of civil society (religious institutions, families, schools, and community forums). For the purpose of this dissertation I am specifically interested in the ethical community at the level of civil society that, amongst others, includes classrooms.² An ethical community, as a non-static entity, represents an assemblage of individuals with diverse lifeworlds, who strive to comply with the moral demands (2.4.4) placed upon them to regulate their dialogic activities. Such a group should demonstrate vivacity, intellectual sobriety³ and an infinitising (2.4.3) disposition.

1.7 CONCLUSION

The purpose of this chapter was to provide a brief overview of the background of the enquiry as well as to demarcate the problem that will be addressed in the entire dissertation. Brief information regarding the intervention research process was provided as a means to orientate the particular enquiry. The premise that dialogue as facilitation strategy has the potential to unleash the ethical nature of a learner, that

² When reference is made to the ethical community in this dissertation, it will only refer to the classroom as ethical community on the level of civil society, unless specified in another way. However, when statements are made, this does not necessarily exclude other levels in which ethical communities manifest.

³ The concept of ‘intellectual sobriety’ was used by Professor Shirley Pendlebury in a keynote address at the fifth regional student seminar held in Stellenbosch on the 30th of September 2005 to refer to the character of a researcher who is meticulous and thoughtful. I find the concept helpful in defining the character of interlocutors who are vigorously critical in their thinking and actions.

might assist in the moral movement toward the infusion of a culture of human rights in the classroom, was presented as the central notion of concern for this dissertation and for the intervention research programme. An outline of the remaining chapters of this dissertation is provided below. Each of these chapters will contribute to the main research questions and aims as discussed in Section 1.4.

In **Chapter 2** I will posit an account of what I imagine dialogue ought to be. I will commence with a critique of existing conceptions of dialogue, followed by a philosophical exploration of the concept of dialogue in the light of the contemporary “linguistic turn” in philosophy, as applicable to education. These theoretical and philosophical explorations will inform my proposal for dialogue as facilitation strategy.

Chapter 3 will deal with the notion of infusing the classroom with a culture of human rights. I will contextualise human rights discourses on economic, political and socio-historical levels to shed light on how ideologies impact human rights in practice. I will also explore human rights according to various meta-theoretical positions. This information will be used to inform my understanding of infusing the classroom with a culture of human rights. Toward the end of the chapter I will connect these ideas with the ideas presented in Chapter 2.

In **Chapter 4** I will address the main research design, methodological aspects, methods and processes underlying participative intervention research applicable to this enquiry. This includes critiquing the theoretical aspects of traditional intervention research and discussing the development of the intervention research programme as well as the other methods employed. Here attention will also be given to the possibility that a contemporary view of intervention research could form a methodological framework for professional development programmes.

In **Chapter 5** I will present and discuss all the information obtained throughout the empirical part of the study. This chapter will specifically focus on contextualising the research environment and the specific cases selected for the study.

Chapter 6 will consist of my analysis and interpretations pertaining to the work documented in Chapter 5.

In **Chapter 7** I will reiterate several findings, discuss several implications of the enquiry and offer recommendations that developed from the enquiry. Shortcomings of the enquiry and issues for further research will also be presented. A self-reflection will also be provided.

CHAPTER 2

DIALOGUE AS FACILITATION STRATEGY

"The Other is re-disclosed bit by bit, little by little, in the continuous revelation of dialogue, which includes both of our rhetorics, a rhetoric that seeks and a rhetoric that reveals, a rhetoric that questions and a rhetoric that answers."

(Murray 2003, 78)

2.1 INTRODUCTION

In the previous chapter I commented on the rising recognition given to dialogue in the context of education (1.2.5). In this chapter I will mainly aim to explore conceptions of dialogue by firstly commenting on aspects of existing theoretical accounts of dialogue and secondly by viewing dialogue against the backdrop of the works of three philosophers who operate in diverse philosophical paradigms. I will use the elements that became evident through this exploration to inform what I deem as important for a conception of dialogue as facilitation strategy. In following the above *modus operandi* I will aim to explore questions related to *why* dialogue could be constitutive to the infusion of a culture of human rights and also *how* dialogue could be constitutive to the infusion of a culture of human rights. These questions are not limited to this chapter but will extend to the next chapter. As mentioned in 1.5.4.1, I will analyse, clarify and deconstruct the concept of dialogue as facilitation strategy; explore existing theories and accompanying arguments to facilitate a critique on these theories; and posit an account of what I envisage the nature of dialogue as facilitation strategy ought to be.

2.2 THEORETICAL CONCEPTIONS OF DIALOGUE: A CRITIQUE

Many theorists of education, such as Robin Alexander, Julia Ipgrave, Heid Leganger-Krogstad, Cornelia Roux, Thorsten Knauth and Wolfram Weiße, to name but a few, have contemplated the use of dialogue in classroom situations. Others, like David Bohm, Catherine Cornille and Ariella Friedman, as well as a group calling themselves the Global

Dialogue Institute, developed ideas on dialogue beyond the context of education. I will not attempt to reproduce each scholar's theories and conceptions of dialogue in detail. Rather, I will examine several of these conceptions holistically and highlight elements of these works that enable a critique thereof, and that could in return inform my understanding of dialogue. Hence, I will:

- pose an argument hostile to what I call 'the marketisation of dialogue';
- posit an argument against a theological (especially ecumenical theology) justification of dialogue;
- explain why I deem a normative account of dialogue, prior to a descriptive account, more important for my conception of dialogue; and
- underscore several aspects that are either often addressed or not addressed at all, and which remain unclear and ambivalent in conceptions of dialogue.

2.2.1 Marketisation of dialogue

Under the marketisation of dialogue I understand dialogue as being promoted as a commodity that could be utilised as a means to some predefined end (Du Preez 2006; Bridges & Jonathan 2005). In this sense dialogue has the propensity to become technised because it is reduced to a 'tool' to be used. This could in return lead to dialogue being demoralised or detached from its ethical potential. With this outline of the notion of the marketisation of dialogue in mind, I will now proceed to illustrate one example of where a conception of dialogue is epitomised as a commodity through a market-driven rhetorical justification.

The Global Dialogue Institute situated in the United States of America, with Professors Leonard Swidler and Ashok Gangadean as 'Founder-Directors', introduce dialogue under the following heading: "The Power and Promise of Deep-Dialogue™: Promoting through Deep-Dialogue™ intercultural – interreligious understanding and creative collaboration"

(Shafer 2000)⁴. In order to facilitate my arguments against the notion of the marketisation of dialogue, I need to quote the Global Dialogue Institute (GDI) at some length. They promote or advertise “Deep-Dialogue™” by beginning with the following:

From the beginning until almost the present, all human cultures have developed fundamentally in the form of monologues, that is, people talked only with those who thought as they themselves did – or should! Now humanity is beginning to move out of the “Age of Monologue” into the dawning “Age of Dialogue” wherein people are beginning to encounter the Other – in dialogue, in **Deep-Dialogue**⁵. (Shafer 2000)

They then proceed by defining “Deep-Dialogue™” as an approach (linked both to an ecumenical and a universalist understanding) to encounter and understand “oneself and the world at the deepest levels, opening possibilities of grasping the fundamental meanings of life ...” and conclude that it “is a whole new way of thinking, of understanding the world” which is “something new under the sun” (Shafer 2000). They carry on by explaining their enterprise as a “custom-designed Transformational Technology” that “quickly leads individuals and groups” through various processes of understanding and creative collaboration (Shafer 2000). Moreover, they maintain that the

GDI fosters the Three Dimensions of **Deep-Dialogue** (ethics, globality, spirituality) ... in its Twelve-Step Program to **Deep-Dialogue** leading through the Seven Stages of **Deep-Dialogue**, guided by its **Deep-Dialogue** Decalogue ... As humanity moves into the Third Millennium, it is time to take the power and promise of **Deep-Dialogue** to a new level where it can make a structural difference in confronting the world’s problems. At the heart of GDI’s mission is the conviction that dialogue channels energies into solving common human problems (Shafer 2000).

Regarding ethics, as one of the three dimensions of “Deep-Dialogue™”, they claim: “In the end it is necessary for human survival that such individual and group commitments to

⁴ Ingrid Shafer is the creator of the website for the Global Dialogue Institute (<http://global-dialogue.com/case.htm>). The contents of the website are viewed as a merging of the works of the directors of the Institute, Professor Swidler (a Professor of Catholic Thought and Interreligious Dialogue at the Temple University) and Professor Gangadean (a Professor of Philosophy at Haverford College and the Director of the Gest Center for Cross-Cultural Study of Religion). They promote their enterprise for individuals and groups of “all walks of life” and specifically include education as one of their target areas.

⁵ The bold accentuation is part of the quote and not the emphasis of the author of this text. The bold accentuation might be intended to indicate that Deep-Dialogue is a registered trade mark.

integrated ethical living in a dialogical context expand to the fullest, aiming at the joint discovery of a ‘Global Ethic’.” With regard to their conception and concern of globality, as one of the three dimension of “Deep-Dialogue™”, they state that

Globalization on the physical level is accelerating at such a rapid rate that intellectually and emotionally we humans need to focus our full attention on this reality if we are to survive on all three levels, intellectual, emotional and even physical ... globalization is likewise an incredible opportunity to overcome the ‘Divisive Dualisms’ that have plagued humankind from the beginning: body-spirit, men-women, black-white, rich-poor, labor-management, religious-secular, nation-nation ...⁶

Without quoting the Global Dialogue Institute in more detail, it is evident that in this context dialogue are marketised or advertised as a brand name (Deep-Dialogue™) that can solve all the problems that humanity faces, through simply applying some form of a pre-defined ‘technology’ (custom-designed Transformational Technology). This advertisement uses the rhetoric of a self-help culture to appeal to the populace to engage in dialogue through a few simple steps (see for example the second indented quote). In doing so, the inventors of the concept “Deep-Dialogue™” do not only marketise the concept, but technicise it as well. In my opinion, dialogue is too complex to be reduced to such a minimalist activity. In technicising dialogue in such a way, its alleged ‘power and promise’ are directly undermined. Moreover, such a perspective reduces dialogue to a mere ‘tool’ that individuals can utilise for personal gain, instead of a means whereby groups of interlocutors or an ethical community can attempt to come to terms with one another’s lifeworlds.

The many warped and emotionally-laden claims that are made to persuade potential ‘clients’ that “Deep-Dialogue™” will change everything in the world are examples of traces of a market-driven rhetoric. A specific example is the emotional appeal made that “Deep-Dialogue™” will assist individuals in “grasping the fundamental meanings of life”⁷. This is

⁶ It is worthy of note that the dichotomy or dualism of monologue-dialogue is not included in this list.

⁷ In a deconstructive tone, I cannot exclude the possibility that “Deep-Dialogue™” has some resemblances to the fictional computerised character, Deep Thought, created by Douglas Adams in his book *The Hitch Hiker’s Guide to the Galaxy*. This character has the role of answering the question to “life, the universe and everything”.

quite a sanguine assertion, which I would treat very warily. In this regard, I agree with Baggini (2004, 187) that (the) meaning(s) of life are individual constructs and that no form of instructive manual could inform such a construct. Another two examples of warped and emotionally-laden claims made are firstly, the delusion created that “Deep-Dialogue™” can save the human species of possible extinction (“...it is necessary for human survival...; if we are to survive on all three levels, intellectual, emotional and even physical...”) and secondly, closely related to the rhetoric of New Age Spiritualism⁸, that “dialogue channels energies into solving common human problems”. This last example seems to promote dialogue as some spiritual practice that could be utilised to solve predicaments humans face.

With reference to the first indented quote, the use of the word ‘monologue’ (versus ‘dialogue’) is very equivocal. In this context, it seems to encompass an assumption that people in ‘this age’ for the first time engage with others and that formerly they developed mostly ‘monologically’⁹. This is a debatable assertion in view of the fact that individuals, from ancient traditions and cultures, entered in trade and various forms of interaction with cultural and/or religious groups other than what they belonged to. Thus, one cannot ignore the possibility that earlier humans might have engaged in dialogue. Moreover, the use of the concept ‘monologue’ seems to suppose an interaction between individuals who hold the same beliefs or thoughts¹⁰. This assertion too is dubious. This understanding has the propensity to constitute the perspective that dialogue could thus not occur in an environment where interlocutors more or less belong to the same religion and culture or adhere to the same beliefs and thoughts (intrareligious/intracultural). It seems then that in such intrareligious and intracultural settings only monologues can take place. The latter arguments bring the very notions of monologue and dialogue into question. One may ask: *Was monologue (in the understanding of the GDI) ever possible considering that not many individuals hold exactly the same beliefs and thoughts even though they might adhere to*

⁸ I understand the notion of ‘New Age Spiritualism’ as an amalgamation of practices that draws on a variety of ancient and contemporary religious and spiritual customs and traditions which people could make use of to express their spirituality and/or religiosity.

⁹ This conception of monologism creates the impression of humans developing in some sort of a void.

¹⁰ Here the impression is given that monologue is to some extent synonymous to cultural relativism underlying traditional communitarianism (cf. Section 3.2.2.2).

the same religious or cultural group? and Is dialogue therefore something that occurs exclusively between people with vastly diverse beliefs or thoughts?

Another assumption made (an assumption that is by now well-critiqued) is that dialogue operates in a universalist realm (“...dialogue aims at the joint discovery of a ‘Global Ethic’”). Knitter (1993, cited in Weiße & Knauth 1997, 36) points out that “[i]t is all too easy to call upon all the faithful to take on a global responsibility and to support world ethos without questioning the basic structures of power and economic systems”. Hereupon I would also, in affinity with Knitter’s line of reasoning, ask why the inventors of “Deep-Dialogue™” never mention critique in their advertisement. *Is it because they are of the opinion that critique might disturb the harmony related to a global ethic that was constructed purely through understanding?*

In conclusion, I would uphold the position that dialogue under the pretext of a market-driven rhetoric has the propensity to undermine the very intent of dialogue because it presents a technisist perspective. Such a perspective might lead to a pseudo-dialogue – that is to say dialogue that is spurious in character.

2.2.2 Theological justification of dialogue

In an attempt to conceptually clarify a dialogical approach to religion education in the context of Germany (Hamburg), Weiße and Knauth (1997) mostly draw on the work of Buber, Knitter, Margull and Peukert to inform their conceptions on theological, philosophical and pedagogical levels. They argue for an ecumenical approach (grounded in ecumenical theology and learning) to the understanding of dialogue that, according to them, provides a leeway between a universalist and a particularist view of dialogue (Weiße & Knauth 1997, 36-37). Knowledge is not a prerequisite for dialogue in their conception, but rather diverse experiences (Weiße & Knauth 1997, 39, 42). They concur with Knitter that if the inherent asymmetries underlying dialogical groups are not acknowledged, dialogue could become just another way in which power relations and injustices could prevail (Weiße & Knauth 1997, 38). In response to this predicament they state, once again along the lines of the work of Knitter, that actual dialogue should always be considered in the light of a hermeneutic of suspicion (Weiße & Knauth 1997, 38). They

seem to regard identity construction or development by individual interlocutors as an important characteristic of dialogue (Weiße & Knauth 1997, 34). They also maintain that when interlocutors with diverse backgrounds meet, a hermeneutics of differentiation is needed that encompasses hermeneutic understanding, the act of comparison and critical reflection (Weiße & Knauth 1997, 42). In a later work, Weiße (2003) begins to relate the concept of dialogical religion education (as originally formulated until 1997) to the notion of citizenship. In this regard he claims “dialogical RE [religion education] is seen as a form of training in tolerance and intercultural understanding, a force for civic harmony” (Weiße 2003, 191). His arguments concerning dialogue in relation to citizenship revolve around the notion that dialogue in society should occur from below, as opposed to a view from the top. This approach “from below”, promoted by him, originally stems from his conception of dialogue as related to ecumenical theology (Weiße & Knauth 1997, 37; Weiße 2003, 198). He later also relates it to the works of sociologists Pierre Bourdieu and Peter Berger (Weiße 2003, 194-196).

Ecumenism (Greek *oikoumene*) literally means “the inhabited world” (Goring 1994, 155). From this term stems the notion of ecumenical theology which was developed in the realm of especially Protestant Christian theology (from as early as the 4th and 5th centuries) in an attempt to facilitate cooperation amongst various Christian denominations throughout the world (Goring 1994, 155). This concept later extended to include co-operative attempts, from a Christian perspective, with other religions. Such initiatives for seeking cooperation between religions are surely not limited to Christianity alone, but the notion of ecumenical theology as such is a Christian creation.

My concern vis-à-vis Weiße and Knauth’s conception of dialogue revolves around their proclivity to persist in constructing their ideas concerning dialogue in relation to ecumenical theology. This aspect triggers the following two related questions: *Why do they turn to a Christian-developed notion, i.e. ecumenical theology, to develop an idea of dialogue that should be applied in religiously diverse contexts?* and *Do philosophy, sociology and/or social psychology not provide ample theories to develop an idea of dialogue for education?*

Weiße and Knauth (1997, 37) claim that ecumenical theology provides a good framework for the understanding of dialogue because it encompasses a view of learning from below,

it covers the particularities and differences underpinning religions and it is decentralised. These principles of ecumenical theology, which these authors claim to be a unique disposition to inform dialogue, is quite general in the light of the philosophy of education (Blake, Smeyers, Smith & Standish 2005), sociology (Bourdieu 1998 and Berger 1997, cited in Weiße 2003) and social psychology (Ariella Friedman 2006). Herewith I try to imply that Weiße and Knauth could just as well have chosen any other conception to inform an understanding of dialogue, but they appear to remain loyal to an ecumenically theological justification of dialogue. This could be a result of the fact that they cite authors that operate in the realm of a Christian perspective to ecumenical theology, such as Knitter and Margull. The question to be asked in this regard is: *Does this ecumenically theological approach not inherently create a privileged position to the viewpoint of Christianity with regard to dialogue, and in the process – a priori – create asymmetry in the very conception of dialogue?* The latter argument pertaining to ecumenical theology, compared to their claim that inherent asymmetries should be acknowledged to reduce power relation and injustices through a hermeneutic of suspicion, gives rise to yet another question: *Why don't Weiße and Knauth reflect upon their ecumenical approach to dialogue in the very tone they support, i.e. a hermeneutic of suspicion?*

Weiße's (2003, 192, 198, 201) and Weiße and Knauth's (1997, 38) interest in ecumenical theology leaves several traces of Christian thought, which could serve as corroboration for the possibility of a privileged position to the viewpoint of Christianity. With this it is implied that in some instances they view Christianity as a powerful determinant of dialogical religion education and in the process, deliberately or inadvertently, entrust dominant status to a Christian perspective. For instance, Weiße (2003, 201) claims:

Pupils should learn to accept the plurality of society in such a way 'that a culture can develop in which people can learn to recognize, respect and understand one another, a culture where there is a creative striving and struggle for the truth, as well as reciprocal respect and tolerance of diversity' (Doedens and Weiße 1997:19). The basis of this can be found in the biblical motif that all people are children of God...

It is not absolutely clear why he added the last sentence concerning the biblical motif, but it seems as if he tries to justify dialogical religion education within a Christian view – especially the "leadership of the Protestant Church" (Weiße 2003, 201). Should this be the

reason for his reference to the biblical motif I would yet again argue that such a disposition weakens his arguments and could even lean toward traditionalism (cf. 3.2.2.2.b). In justifying an approach for multireligious education on the perspective of one religion seems by design to beget asymmetry in the theoretical construction of dialogue. A further example of where Christianity is given dominance is in the definition of religion. It is defined as including “Christianity and Christian denominations, but also includes other religions” (Weiße 2003, 192)¹¹.

In short then, my argument is against a theological justification of dialogue because of the possibility it could create for asymmetry in the conception of dialogue. This is mainly because theology, as the study of different aspects of godness, leaves traces of a privileged position for one religion or particular religions, which might exclude religions or spiritual traditions without a god-concept. I propose that sociological, social psychological and/or philosophical justifications could rather be used to inform a conception of dialogue. Such justifications underscore similar aspects as theological justifications would without directly favouring any particular religious views.

2.2.3 Descriptive and normative justifications of dialogue

Ipgrave (2003) has developed a theory of pupil-to-pupil dialogue that comprises of a threefold understanding of dialogue, namely: dialogue as context, ideal and activity. Her approach to dialogue, unlike that of Weiße and Knauth (1997), is not based on any theological conceptions, but derived from empirical work she has conducted in schools in Britain. She explains her conception of dialogue as an approach seeking to give learners the opportunity to share individual experiences (Ipgrave 2003, 148). One can assume that her approach to dialogue is an experienced-based one, which in this regard correlates with the ideas of Weiße and Knauth (1997). Whereas Weiße (2003) provides an ecumenical justification of the role of dialogue as something to be practised by citizens “from below”

¹¹ Another argument which Weiße (2003, 192) puts forward is that “so-called world religions ... implies the power structure of organizations and a deliberate restriction to a set number of religions”. As alternative for this he suggests the use of the term “neighbour religions” (viewed in the sense of Levinas’s understanding thereof) as opposed to world religions. This is a legitimate argument with much merit, but it seems to be inconsistent with his proposal for an Academy of World Religions which he discusses in the same chapter. In other words, why does he propose an Academy of World Religions and not an Academy of Neighbouring Religions? (This Academy of World Religions is now established at Hamburg University in Germany.)

and where all “actors” are involved with the aim of social understanding; Ipgrave (2003) extensively draws a parallel between her descriptive conception of dialogue and its value for citizenship development in education. In doing so, she in effect politicises the notion of dialogical religion education and citizenship development in the broader discourses of religion, human rights, democracy and citizenship in the context of education, as well as its connection to moral and ethical sensitivity. She notes that although her conception of dialogue was developed in support of dialogical religion education, it has many qualities that also make it apt for promoting citizenship across different learning areas (Ipgrave 2003, 147). In the latter regard, Ipgrave (2003, 154) argues for the possibility of “a mutually beneficial cross-fertilization between religious education and citizenship”. Ipgrave (2003) focuses strongly on the development of dialogic skills as a means to enhance understanding of one another, to construct identity and to promote citizenship awareness. According to her, these skills include thinking, analysing, self-examination, critical judgement, justification, sympathetic awareness, contrasting, comparing and reflecting.

In perusing Ipgrave’s (2003) work, it seems that the focus she places on skills development is imperative to her conception of dialogue, but that it should not be perceived as a means of demoralising dialogue by reducing it to a few skills. Several of the skills she describes (for example thinking, analysing, self-examination and comparing) are based on psychological conceptions and thus tend to adopt a more descriptive character (cf. Bailin & Siegel 2005). This in no way directly undermines her arguments, but an overemphasis on dialogical skills development, I would argue, creates a latent space for the possibility of instrumentalisation of dialogue despite the attempts to prevent its demoralisation.

I am inclined to argue that a conception of dialogue should first and foremost focus on a normative character of dialogue that underscores the intrinsic ethical value and virtue thereof. Thus, my argument is for a normative philosophical understanding of dialogue as facilitation strategy, prior to a descriptive understanding thereof as a means to reduce the possibility of instrumentalisation of dialogue¹². A normative account might give a more elaborate view on the intersubjective dynamics of dialogue that would entail one individual

¹² In arguing in this mode, I acknowledge that in practice normative and descriptive accounts are never definite and are often entwined (cf. Blackburn 2005, 255).

turning toward an individual other. In addition, such a normative account should, in my opinion, be removed from any conception (such as ecumenical theology) that might a priori create asymmetry in the conception of dialogue. I deem a normative account that stresses the ethical value and virtue of dialogue as a means to diminish the possibility of the marketisation of dialogue. In addition, I consider a normative account of dialogue as granting more space for “constituents-of-end reasoning” regarding the topic (Dunne & Pendlebury 2005, 204). This implies reasoning about dialogue not merely as a *means* to, for example infuse the classroom with a culture of human rights or to beget social understanding, but also as an attempt at seeking what an “appropriate” *end* would actually resemble (Dunne & Pendlebury 2005, 204).

2.2.4 Knowledge, identity, understanding, critique and consensus

In this section I would elaborate on several aspects that I view as especially ambivalent vis-à-vis the different theories of dialogue in the context of education. These concern the matters of knowledge, identity, understanding, critique and consensus. I will put these matters into question here so as to inform my conception of dialogue in Section 2.4 of this chapter.

2.2.4.1 Dialogue and knowledge

The question of the place of knowledge in a conception of dialogue is important in the light of positioning dialogue as facilitation strategy and curriculum-related activity. In the light of the variety of philosophical views regarding knowledge and its relation to experience (cf. Davis & Williams 2005, 254), it seems necessary to clarify the role and nature of knowledge and experience in the context of dialogue. Weiße and Knauth (1997), Ipgrave (2003), Lenganger-Krogstad (2003) and Roux (2006) mention knowledge and experience in their conceptions but often fail to depict the specific views and meanings they attach to it and the connection between the two terms, which to my mind inform a great deal of the understanding of dialogue in education.

As indicated in Section 3.2.2, Weiße and Knauth (1997, 39, 42) do not view knowledge as a prerequisite for dialogue, but rather the experiences interlocutors bring with them when

entering into dialogue. This concurs with Ipgrave's (2003, 148) perspective of dialogue as experiential activity. In addition Ipgrave (2003, 163), like Lenganger-Krogstad (2003, 173), expresses a concern over interlocutors' apparent lack of religious literacy and language to express themselves adequately. In the case of Ipgrave, religious literacy is understood as the skill(s) required to engage in dialogue, as described in Section 3.2.3. Lenganger-Krogstad's (2003, 173) concern over the lack of language seems to be related to a lack of knowledge regarding diverse religions. Roux (2006, 1296), in the same tone as Lenganger-Krogstad, does not deny the crucial role of experiences that interlocutors constitute but emphasises, as part of her "phenomenological-reflective-dialogical approach", the importance and centrality of knowledge gained concerning religions other than the own. She maintains that in reflecting upon newly gained knowledge, interlocutors spontaneously reveal their lived experiences (Roux 2006, 1296).

One finds in these conceptions of dialogue a tension between more or less an experienced-based approach and a knowledge-orientated approach. It is assumed that these theorists' understanding of experience is related to the beliefs, opinions, values and judgements that interlocutors possess and that form part of their lifeworlds. Knowledge seems to be understood as specific information regarding a topic of dialogue. This tension might not easily be conquered, but can simultaneously not be omitted in a conception of dialogue.

2.2.4.2 Dialogue and identity

Weiße and Knauth (1997, 34-35) draw on the work of Buber to emphasise that dialogue is a "medium, allowing identity to develop". Here identity is viewed as coming to terms with the "dialogical self", which could only occur during interaction with another, and as such, dialogue enables identity construction (Weiße & Knauth 1997, 34-35). Ipgrave (2003, 162, 164, 166) less specifically addresses the notion of identity, but also refers to how dialogue "mirrors" identity formation in the context of diversity, and consequently creates a "heightened self-awareness" and "self-understanding". Lenganger-Krogstad (2003, 175) mentions her discomfort with the Norwegian school system's assertion that identity formation should be viewed as a prerequisite for dialogue and thus precede dialogue. She claims that in doing so, they suggest postponement of dialogue for when identity is

developed (Lenganger-Krogstad 2003, 177). However, she fails to elaborate on this idea – which might have more thoroughly pointed to her understanding of identity in the context of dialogue. She positions herself by indicating that dialogue helps to form identity (Lenganger-Krogstad 2003, 185).

My question regarding the relationship between dialogue and identity formation is: *If identity formation is such an integral part of the dialogical process that most theorists refer to it, then what is meant by identity? Why then is the concept of identity so much taken for granted in conceptions of dialogue?* I consider the notion of identity as also having an impact on the conception of understanding – in the sense that understanding of the self and the other are viewed as derivatively subject to identity formation.

2.2.4.3 Dialogue and understanding

Weiße and Knauth (1997, 42) describe understanding as part of a process of hermeneutics of differentiation. A hermeneutics of differentiation entails understanding and comparing, and once these are complete, reflective critique can proceed (Weiße & Knauth 1997, 42). Ipgrave (2003, 148, 155) focuses mostly on joint or mutual understanding that could be created during dialogue. In another sense she also describes understanding as those existing understandings that interlocutors bring with them when entering into dialogue and states that these existing understandings could be changed (Ipgrave 2003, 151, 154). Lenganger-Krogstad (2003, 170, 177, 178) argues that understanding that is developed during dialogue is both mutual and empathetic in nature. She also views the interlocutor as similar to a text that could be read and consequently understood (Lenganger-Krogstad 2003, 180). This view correlates with dialogue as traditional hermeneutics.

My concern here is that the view of understanding, as a possible process in dialogue, determines other processes in dialogue. For example, if a view of understanding is based on traditional hermeneutics, such for instance as promoted by Gadamer (cf. 2.3.1.1), the processes of consensus¹³ would differ from a view that is perhaps based on critical theory

¹³ This example is only relevant insofar as consensus is viewed as necessary in dialogue.

in a Habermasian (2.3.2.1) sense where understanding, critique and consensus become almost indivisible. This notion will become particularly evident in the philosophical exploration of dialogue, where each philosophical thought process constitutes different perspectives and meanings for understanding and consequently for dialogue. My main point is thus that without some sort of clarification as to the role of understanding in dialogue, other processes related to dialogue might become indistinct.

2.2.4.4 Dialogue, critique and consensus

In the same sense that attention has hitherto been drawn to knowledge, identity and understanding as possibly being too heedlessly elucidated in the conceptions of dialogue, so too critique and consensus have been neglected in many conceptions of dialogue. Most theorists agree on the vital role that critique fulfils during a dialogue, but often fail to elaborate on what form critique should adopt in the context of dialogue. In this regard one could ask: *Why must interlocutors be critical if dialogue is merely a means to beget understanding that could in itself lead to transformation? Who must critique or be critical (minorities or majorities)? How should the critique be communicated? What should be critiqued (an individual, his/her beliefs, or systems individuals adhere to)? When should it be critiqued?* These questions might seem very basic (and maybe provoke descriptive answers) but are to my mind important for positioning critique as central in dialogue.

On the other hand, consensus, which could in philosophical terms be linked to critique, is almost never addressed in conceptions of dialogue. Bohm (2006) only asserts that consensus should not form part of dialogue. However, one could argue that if an experience approach to dialogue in the context of education is pursued, where knowledge emanates from and is constructed on account of experiences, some form of consensus should take place (cf. Kuhn 1970, cited in Patton 2002, 99). Alternatively, arguments against consensus (or in favour of dissensus) are also possible and could be maintained, but the point is that this notion is seldom addressed and this needs some contemplation.

2.2.5 A précis of the main critiques posited

In this opening section of this chapter my aim was to explore and critique several conceptions of dialogue. The main points of critique will be addressed when I develop my conceptions of dialogue as facilitation strategy. In summary then, my main arguments hitherto were:

- against the notion of the marketisation of dialogue since it has the propensity to detach dialogue from its inherent ethical potential; and could lead to a pseudo-dialogue;
- critical of a theological justification of dialogue since it implies mitigating an approach for multireligious education and diversity education on the perspective of one religion, which could bring about asymmetry in the theoretical conception of dialogue;
- not in favour of an overemphasis on dialogical skills development, because it could generate a latent space for the possibility of instrumentalisation; and
- supportive of the development of a conception of dialogue that leans toward a normative account to reduce the possibility of instrumentalisation and to grant a space for 'constituents-of-end reasoning' concerning dialogue.

I also aimed to identify aspects that are inconsistently accounted for, or not accounted for at all, in conceptions of dialogue to inform my understandings thereof. In this regard I highlighted the following elements:

- There is a tension between an experienced-based approach and a knowledge-orientated approach to dialogue, which cannot be disregarded in a conception of dialogue.
- Identity(-formation) is highlighted by theorists of dialogue as vital to dialogue, but very vaguely accounted for. Hence: what is meant by identity(-formation) where dialogue is concerned?
- Some sort of clarification as to the role of understanding in dialogue is needed since understanding might explain the nature of other processes in dialogue.
- What exactly do we understand by critique in the context of dialogue and is there a place for consensus during dialogue?

With these points in mind I would like to conclude this section with three further remarks. Firstly, I do not consider that dialogue could in any way be defined in terms of monologue. The notion of monologue has too many meanings attached to it which might obscure the very meaning of dialogue. Secondly, I would like to point out that conceptions of dialogue too often desist from addressing perspectives of the child as learner and interlocutor. I regard the elaboration of perspectives as imperative in the sense that dialogue cannot be accounted for without addressing the most important role-players in the process. Thirdly, I do not consider dialogue to operate in either a universalist or a particularist realm (2.2.1; 2.2.2), but in various ethical communities (1.6.7).

Given what has been presented up till now it is necessary to state that these points of critique in themselves do not provide an ample ground to inform a normative account of dialogue, therefore a philosophical exploration of the concept will be undertaken. The idea is to explore the forms of dialogue when different philosophical conceptions are applied in its context.

2.3 A PHILOSOPHICAL EXPLORATION OF THE CONCEPT 'DIALOGUE'

Before I engage in a philosophical exploration of the concept 'dialogue', I will aim to clarify my understanding of a philosophical exploration. The question to be asked, one could argue, is: *What are the boundaries of a philosophical exploration?* This question is imperative since it could help one to systematise one's thoughts when commencing an exploration. For this reason, I will commence by exploring dialogue as facilitation strategy in the contexts of the philosophies of Gadamer, Habermas and Derrida. The works of these three philosophers were chosen since they correspond to various traditions of post-positivist philosophy (cf. Badiou 2003), namely practical, emancipatory and post-paradigmatic¹⁴ and because this approach assists in framing several boundaries for what I refer to as a philosophical exploration. This enables the exploration of dialogue on vastly dissimilar premises. Although each of these traditions of post-positivist philosophy consists of a nexus of dimensions, each philosopher chosen is more or less representative

¹⁴ I use the concept 'post-paradigmatic' to refer both to post-modernism and post-structuralism. Very broadly speaking I understand post-modernism as a "mistrust of the *grands récits* of modernity", while I understand post-structuralism as a variety of post-modernism that specifically responds hostilely to structuralism (Blackburn 2005, 258).

of one dimension of the afore-mentioned traditions. The first two traditions of philosophical thought, practical and emancipatory thought, correspond to Habermas's knowledge constitutive interests. The last tradition, post-paradigmatic thought, was included as yet another possibility to view dialogue. Habermas's idea of the technical interest will not be used to explore dialogue, since its very nature turns out to be inherently a-dialogical. This is mainly due to the technical interest's overemphasis on the objectification of knowledge which disregards the context-specific nature of learners and the way they deal with new knowledge constructs, its overemphasis on skills development, the instigation of hierarchical power relations and the excessive focus on practising control over education (Du Preez 2005, 28-30). It is worth noting that the intention here is not to provide exhaustive accounts of Gadamer, Habermas or Derrida's wide range of works. It is rather to illuminate several conceptions developed by them as a means to deal with the notion of dialogue to enable an alternative proposal for a theory of dialogue that begins with a normative understanding.

2.3.1 Dialogue in the context of the practical interest

In the context of Habermas's conception of knowledge constitutive interests (Habermas 1998, 286-293; Grundy 1987, 59-78), the practical interest roughly constitutes the following premises:

- Humans are capable of reasoning through interaction.
- Interaction is interpretative and contextual of nature.
- Knowledge and action emanate from understanding as a process of meaning-making and is thus subjective.
- Consensus serve as a means of validating interpretations.

The practical interest correlates with an understanding of interaction in terms of symbolic interaction and employs hermeneutics as methodological framework (Habermas 1998, 286-293; Grundy 1987, 59-78). In the context of the practical interest, knowledge and action concerning reality are constructed through a process of interpretation and interaction. This constructed reality is then validated through a process of consensus, i.e.

consensual validation (cf. Patton 2002, 96, 114-115). In the light of this interest, dialogue could be viewed as a means of reasoning to beget understanding through processes of interaction, interpretation and consensual validation.

2.3.1.1 Dialogue as the fusion of horizons of understanding

Gadamer's understanding of hermeneutics operates in the practical interest and serves as a means to exemplify a conception of dialogue in the context of this interest. His logic of understanding is articulated through the analogy with 'horizons of understanding', which Warnke (1987, 168) and Smith (2001) both describe as a dialogic character of understanding. Gadamer (1975, 269) explains the concept 'horizons of understanding' as "the range of vision that includes everything that can be seen from a particular vantage point". Gadamer posits that a person's initial position of understanding or 'horizon of understanding', which is informed by his/her pre-judgements, interpretations and context, could be transcended (Warnke 1987, 168). This transcendence transpires when persons engage in dialogue and are directed beyond their initial positions of understanding (Warnke 1987, 168). I consider 'horizon of understanding' to some extent as a manifestation of identity. This is because a horizon of understanding, just as identity, represents amongst other things individuals' standpoints and ideas, but also constitutes a "normative aura" which indicates a loss and development of understandings in individuals (Bernstein 1991, 10-11).

During dialogue people attempt to construct an understanding of another person's horizon which is inherently unlike their own horizon (Smith 2001). This process of attempted construction occurs in relation to that person's own horizon (Smith 2001). Gadamer argues that consensus (as an inevitable development in the hermeneutics of understanding) begets a "more differentiated and articulated" stance, which is different from the initial stance of each interlocutor (Warnke 1987, 169). His understanding of consensus is biarticulate since it firstly denotes a "substantive agreement" and secondly refers to a "fusion of horizons" (Warnke 1987, 169). The first idea of consensus corresponds to the notion of consensual validation in the context of the practical interest. This means of consensus signifies a general idea of what is true in the context of constructed reality (Warnke 1987, 169). The second idea of consensus, namely the

“fusion of horizons”¹⁵, represents the notion that during dialogue interlocutors depict their various horizons and in the process of doing so, become familiar with positions of understanding that are different from their own understandings (Warnke 1987, 169). Whether interlocutors adjust their positions due to their exposure to other horizons or not is not as important as the fact that the dialogic encounter in itself will create an opportunity for the development of positions of understanding (Warnke 1987, 169). In Gadamer’s view, this development of positions of understanding through dialogic encounter is a process of rational progress (Warnke 1987, 169).

2.3.1.2 A critique of dialogue in the context of the practical interest

In the context of the practical interest and the ideas of Gadamer, dialogue espouses a teleology of holistic understanding of the self and others and the context in which the process of formulating understanding occurs – i.e. dialogue – becomes a form of ethnomethodology (Blackburn 2005, 122). In short, this mode of reasoning primarily alludes to dialogue being a means to conceive understanding amongst interlocutors. I would argue that understanding is a crucial development during a process of dialogue, but that understanding alone could not be the ultimate purpose of dialogue as facilitation strategy. This is because mere understanding, arrived at through dialogue and subsequent consensual validation, contains the possibility of interlocutors being manipulated and deluded by co-interlocutors as to the inherent meanings uttered during dialogue (Habermas 1998, 286-293; Grundy 1987, 59-78). By manipulation it is implied that interlocutors could, through power structures and wordplay during dialogue, influence and control the understandings that others form and/or hold of them which could lead to a “false consciousness” (Blake & Masschelein 2005, 38).

I am inclined to argue that interlocutors must consciously position themselves so that they can respond critically to their own understandings of the other and the understandings of others, so as to reduce the possibilities of manipulation and being deceived. In this sense

¹⁵ Bernstein (1991, 10-11) critiques Gadamer’s use of the word “fusion” and argues that the concept “does not do adequate justice to those ruptures that disturb our attempts to reconcile different ethical-political horizons”. I tend to agree with Bernstein in this regard since I too think that fusion does not substantiate attempts of reconciliation between for example different religious horizons. I am tempted to argue that fusion in the context of this example is virtually beyond reach and that the focus should not be so much on fusing, but on understanding with the aim of transforming.

dialogue should provide a space for questioning the transparency of interlocutors' assertions and the appeal these assertions make on the individual consciousness of others (cf. Blake & Masschelein 2005, 44). 'Critical' is used here to describe the action of interlocutors problematising ideology, power structures, wordplay and aspects that are assumed in order to reveal possible limitations embedded in the formation of understandings. In this regard, Bernstein (1991, 4) states that "[o]nly by seeking to learn from the 'other', only by fully grasping its claims upon one, can it be critically encountered". In this assertion Bernstein locates understanding as a requirement for critiquing. I would take this a bit further and state that understanding is not a mere requirement for critique, but that understanding is of trivial value if it is not accompanied by critique.

In conclusion then, dialogue in the context of the practical interest is limited in the sense that it does not adequately provide for critiquing understandings. In the following section dialogue in the context of the emancipatory interest will be explored in an attempt to overcome this limitation.

2.3.2 Dialogue in the context of the emancipatory interest

The emancipatory interest fundamentally constitutes the following premises (Habermas 1998, 286-293; Grundy 1987, 141-160):

- Emancipation requires individuals to be independent (autonomous), which is only possible where self-reflection and the act of speech are evident.
- Emancipation relates to concepts such as liberation, social justice and equality and should be understood in terms of the relevant economical, political and social contexts.
- Knowledge and action emanate from critical theories and authentic insight which is instigated through self-reflection and the act of speech.

Here the understanding of interaction as the act of speech is based on critical methodological framework. In this context, interlocutors must not only demonstrate understanding and construction of 'truths', but must be able to relate whatever understanding and construction that transpired to their own context (Habermas 1998, 286-293; Grundy 1987, 141-160). In the light of the emancipatory interest, dialogue could be

understood as the articulation of processes of self-reflection and action that emanated from authentic situations experienced by interlocutors. In doing so, they draw on their social and cultural experiences and relate them to economic, political and social contexts. The aim of dialogue is thus not only to reach understanding but also to enable critique to facilitate transformation.

In relation to the above, Usher (1996, cited in Kotze 2005, 25) states that “[d]ialogue then is only a condition of emancipatory action since praxis encompasses dialogue and action”. Here dialogue is viewed as a process related to praxis, or put slightly differently, praxis assumes dialogic relations. Praxis entails reflection on theory and action through practice that occurs in the authentic world and that is culturally constructed through social interaction as a process of meaning-making (Freire 1972, cited in Grundy 1987, 104-105).

2.3.2.1 Dialogue as an illocutionary speech act

Adams (2006, 23) describes Habermas’s work regarding communicative action as influenced to some extent by the ideas of Marx. Hence, Habermas’s work aims not simply to enhance understanding concerning social phenomena, but to beget transformation to better such social phenomena. This entails an enquiry into the relations between individuals and society in which they are situated (Blake & Masschelein 2005, 39). Habermas’s conception of communicative action corresponds to his conception of the emancipatory interest. In this regard “unconstrained dialogue and intersubjectivity” are viewed as essential to “emancipation and solidarity” (Blake & Masschelein 2005, 41). Consequently, his philosophical thoughts of communicative action will be dealt with as a means to explore dialogue. Habermas’s idea of developing a theory of communicative action appears to be the result of his prior investigations into the relationship between law and democracy, the notion of rationalisation, as well as the notion of procedural ethics (Adams 2006, 25). The key question under investigation regarding the theory of communicative action for Habermas appears to be how various interlocutors could enter into authentic argumentation as opposed to antagonistic power struggles. His viewpoint regarding authentic argumentation, as will be indicated below, is consistent with an understanding of dialogue as a critical and transformative enterprise above and beyond the aim of dialogue to beget understanding.

Habermas argues that in the process of attaining understanding through communicative action, one invokes several presuppositions or universal validity claims. These validity claims include the following: the interlocutor should express something understandably; the interlocutor should offer something to be understood or comprehended; the interlocutor should in the process make him/herself understandable; and the interlocutor should eventually come to an understanding with co-interlocutors (Habermas 1979, 2; Heslep 2001, 193). When using the concept 'universal', Habermas does not disagree with the contextual or particularistic nature of speech, but stresses the possibility that universal features could be manifested when language is used (Porter & Porter 2003, 130). Habermas (1984, 289) postulates that interlocutors use language in their speech acts either to attain understanding of meanings or to create certain effects on the hearer. He calls the former means of language use "communicative action", while the latter is referred to as "strategic action" (Habermas 1984, 289-290). He describes communicative action in terms of Austin's notion of illocutionary speech act and strategic action in terms of Austin's notion of perlocutionary speech act (Habermas 1984, 289-290). Strategic action or perlocutionary speech acts beget the notion that the interlocutor instrumentally utilises language during communication with a certain teleological intention (Habermas 1984, 289-290) and in doing so "colonialises" the lifeworld (Blake & Masschelein 2005, 41). In the context of illocutionary speech acts, the communicative intention of the interlocutor is to express him/herself so that co-interlocutors might understand and acknowledge the validity of what was communicated (Habermas 1984, 289-290). Concerning the latter, illocutionary speech acts represent communicative action only to the extent that the validity claims could be contested or critiqued (Porter & Porter 2003, 132). This is a very important notion in the development of Habermas's conception of communicative action since it fundamentally distinguishes it from dialogue merely as a means to attain understanding (2.3.1). Habermas (1984, 307-308) argues that interlocutors could have the normative rightness, truthfulness and truth of their validity claims challenged during communicative action. In the next chapter (3.2.3) these notions will be contextualised when I explore what a culture of human rights entails.

For the moment some of the ideas presented above will be related to the notion of dialogue as facilitation strategy. In terms of Habermas's account, it is presupposed that interlocutors engage in dialogue that is anchored in validity claims, since this will beget

understanding amongst those involved in the dialogue. Dialogue is argumentative and intersubjective in nature. Dialogue in this context is an example of an illocutionary speech act which strives toward symmetry between interlocutors¹⁶ (cf. Adams 2006, 27). Symmetry supposes balanced power with an ethical community practising dialogue. In this regard Calland (2006, 13) quotes Phillip Dexter (former executive director of the South African National Economic Development and Labour Council) who states that “not only does this create a culture of dialogue, but in turn the culture of dialogue creates a shift in power”. Striving toward symmetry also entails that whatever validity claims are made during a dialogue are subject to critique, based on the normative rightness, truthfulness and truth of a validity claim. Strategic action or perlocutionary speech acts contain the possibility to be detrimental to dialogue, since they could lead to interlocutors being manipulated and deceived due to the fact that they are reified; this could lead to asymmetrical relations between interlocutors (cf. Adams 2006, 28). Hence, as a perlocutionary speech act, dialogue again adopts a pseudo character.

In Habermas's view, consensus is also a necessary development in dialogue, but he regards it as essential because it has the propensity to lead to transformation that is devoid of the possibility of manipulation. Thus, consensus does not merely aim to enhance understanding and validate truths.¹⁷ Adams (2006, 28) maintains, in line with Habermas, that in dialogue “the only force admissible is the force of the better argument: one seeks reasoned agreement, not merely an outcome”. The conditions for a better argument during dialogue, which add to the symmetry between interlocutors, are stated by Habermas (2000, cited in Porter & Porter 2003, 135) as being “inclusiveness, equal rights to participation, immunization against external ... compulsion, as well as the participant's

¹⁶ The expression of symmetry between interlocutors is what Habermas refers to as the “ideal speech situation”. This also depicts his idea of perfect communicative action (Adams 2006, 27-28). The “ideal speech situation” acts as a normative touchstone for “diagnosing distorted communication and for guiding the imagination when it struggles to know what undistorted communication might be like” (Adams 2006, 46).

¹⁷ Habermas's conception of truth, which guides his understanding of the place of consensus during dialogue, is an upshot of his understanding of communicative action (Porter & Porter 2003, 134). His understanding of truth is ‘Janus-faced’ in the sense that it is both particularist and universalist in nature (Porter & Porter 2003, 134). Habermas postulates that the teleology of engaging in context-specific (particularist) dialogue necessitates consensus and in this process interlocutors coordinate their respective viewpoints to express some form of truth. In the context of his universalist account of truth, Habermas argues that interlocutors possess of the ability to judge statements, with cognisance of all others with whom they could ever enter into dialogue, provided that they justify their statements through posing a better argument (Porter & Porter 2003, 134).

orientation toward reaching understanding”. This understanding of consensus is temporal in the sense that consensus is not fixed but could be challenged persistently through bettering arguments. This nature of Habermasian consensus is imperative to a conception of dialogue since it makes a contribution to the symmetry of interlocutors and to the perspective of interlocutors as autonomous and self-directed beings that could rely on self-reflection and speech as a means to discharge themselves from possible manipulation and to contribute to transformation.

2.3.2.2 A critique of dialogue in the context of the emancipatory interest

As indicated hitherto, dialogue with the intention to lead to transformation of society and emancipation of the individual, as maintained through the emancipatory interest, makes important assertions concerning the conception of dialogue. It provides amongst other things a space for critique during dialogue. In the latter regard Blake and Masschelein (2005, 46) reinforce the importance of Habermas’s focus on “the salience of dialogue in any critical exercise”.

My questions regarding Habermas’s conceptions in relation to dialogue concerns consensus: *If consensus is not reached during the use of dialogue as facilitation strategy, does it mean that no perceptual transformation has occurred amongst interlocutors and that the dialogue was then consequently of no value for social transformation? Thus, is the formation of consensus or the better argument imperative to the understanding of dialogue?* I am inclined to argue that consensus is discretionary in the context of dialogue. The context in which the dialogue occurs (i.e. the dialogue topic, the abilities of interlocutors, the aim of the dialogue, and so forth) determines the necessity for consensus. In arguing in this mode, I propose that consensus should not be the focal point in dialogue, but rather critique. If consensus spontaneously becomes necessary during the dialogue it should be allowed to run its course. This argument will receive further attention in Section 2.4.5.3.

I support the robust criticism of Blake and Masschelein (2005, 54) and Scharp (2003, 57) against Habermas's negligence of considering the nature of the other in his accounts of communicative action. In this regard Blake and Masschelein (2005, 54) state that Habermas

... "forgets" too easily that reciprocal recognition in communication between persons cannot simply be conceptualized in terms of economic and rational logic of performance and counterperformance ... but that the gift of "trust" also has to include a noneconomic aspect, a gift to the other with no certainty of reciprocation, a gift without which there would be no recognition to begin with.

I will focus on this notion in Sections 2.4.3 and 2.4.4. Finally, I would posit that the emancipatory interest provides a valuable ground to view dialogue, but that it is also necessary to learn more about dialogue as a manifestation of language that should be scrutinised.

2.3.3 Dialogue in the context of post-paradigmatic thought

The previous two philosophical frameworks, the practical and the emancipatory interests, that were used to elaborate the understanding of dialogue operate as paradigmatic thought processes. Paradigmatic thought "expresses an organised, methodical explanation and a common belief in human rationality aimed at the recovering of human condition to assure progress" (Du Preez 2005, 18). Within this framework knowledge and truth are predominantly viewed as socially constructed and established by means of group consensus (Patton 2002, 97). A post-paradigmatic thought process suggests that the existence of systems such as promoted by paradigmatic thought be reassessed (Du Preez 2005, 43). This thought process recommends "that the universal understanding of phenomena could not necessarily be understood through rationality itself" (Du Preez 2005, 43).

Premises underpinning post-paradigmatic thought include the following (Patton 2002, 100-101):

- The construction of truth and knowledge are dependent on language and language has the inclination to misrepresent reality.
- The construction of truth and knowledge are relative to time and space, hence generalisations are viewed with incredulity – thus there is an acceptance in epistemological and ontological relativity.
- It is assumed that those with control and power will dominate perspectives and conversely use language to communicate the dominant groups' perspectives.

In the light of these premises dialogue manifests as an act of language which should be scrutinised for misrepresentation that it might contain or dominant views that it could portray. In this context then knowledge and forms of truth that are constructed during dialogue are both relative in terms of epistemology and ontology.

2.3.3.1 Dialogue as *différance*

Post-paradigmatic thought owes some obligation to deconstruction. Hereby I do not imply that deconstruction is a methodological framework for post-paradigmatic thought in the same sense that hermeneutics could be viewed as a methodological framework in the practical interest and critique as a possible methodological framework for the emancipatory interest. In this regard, Derrida (1985, 3), who popularised the notion of deconstruction in post-paradigmatic thought, asserted in his *Letter to a Japanese Friend* that “[d]econstruction is not a method and cannot be transformed into one”. I will suggest that the notion of deconstruction could, at the very least, inform methods such as dialogue. Derrida (1985, 4) clearly states that defining deconstruction is problematic when he claims that “[a]ll sentences of the type ‘deconstruction is X’ or ‘deconstruction is not X’ a priori miss the point, which is to say that they are at least false”. Further on he mentions: “What deconstruction is not? Everything of course! What is deconstruction? Nothing of course!” (Derrida 1985, 5). However, Derrida is induced to also use sentences beginning with ‘Deconstruction is ...’ and ‘Deconstruction is not ...’ to demarcate his understanding of the concept deconstruction. I will therefore briefly state what I understand by deconstruction and will throughout the remainder of this section shed more light on the concept when exploring some of Derrida's ideas in order to inform an understanding of dialogue. Deconstruction roughly entails dismantling language used to reveal negations, conflicts

and ideological assumptions underpinning the language (Blackburn 2005, 90; Patton 2002, 101). In the view of post-paradigmatic thought, dialogue could thus become one means of deconstructing the language used by interlocutors through exposing ostensible messages which are to all intents and purposes diluted by aspects of representation (cf. Blackburn 2005, 95).

To locate dialogue in the context of post-paradigmatic thought, Derrida's ideas related to deconstruction will be explored. Specific emphasis will be placed on his understandings of the following conceptions: logocentrism, traces and *différance*. Derrida's account of deconstruction emanates from his critique of structuralism. Two notions underlying structuralism that, amongst others, direct Derrida's main assertions in favour of deconstruction, are that in structuralism:

- emphasis is more on how elements of language fit together to endorse functional language at a given moment than on the historical development of language; and
- binary categories of opposites are used to inform people's perceptions and meaning-making processes (Johnson 2006, 187).

Concerning the first notion, Derrida (1989, 821) argues that deconstruction seeks to retrieve marginalised histories when he states:

One of the most necessary gestures of a deconstructive understanding of history consists ... in transforming things by exhibiting writings, genres, textual strata ... that have been repulsed, repressed, devalorized, minoritized, deligitimated, occulted by hegemonic canons, in short, all that which certain forces have attempted to melt down into the anonymous mass of an unrecognisable culture, to '(bio)degrade' in the common compost of a memory said to be living and organic.

With regard to the notion of binary categories, Derrida aims to critique forms of dichotomous thought or what he refers to as logocentrism (or sometimes phallogocentrism) which is often overt in the Western thinking (Johnson 2006, 188). Examples of binary categories include speech over writing, presence over absence,

identity over diversity, the self over the other, meaning over meaninglessness, and perhaps also dialogue over monologue¹⁸.

Derrida's concern regarding emphasis on speech over writing is important for the understanding of dialogue in relation to his work. By accentuating this dichotomy he does not wish to show partiality toward any one of the two, but wishes to make the point that both speech and writing are signs of language and should be treated as such. He argues that from the time of Socrates speech has received privilege over writing and that this has become symptomatic of Western thought (Derrida 1998, 356). He attributes this notion to the dichotomy of presence over absence (Derrida 1998, 356). With this he intends to indicate that writing is mostly an indication of absence, while speaking indicates presence. Derrida (1998, 356-357) explains that writing is a form of comprehended language, i.e. "the signifier of the signifier", and thus writing is confined to an instrumentalised derivative of fully presented speech. In short, the point he seems to make is that neither speech nor writing should be privileged as absolutes, since both are relative signs of language that contain partial absence and presence (Johnson 2006, 189).

This notion of the relativity of signs of language also constitutes Derrida's understanding of textuality (that comprises both speech and writing) which epitomises a text as something 'dead' and not solely as a sequential process of progressing from speech to writing, but rather as a representation that embraces the 'being there' of human cognition or traces (Derrida 1998, 354-363; Bernasconi 1988, 13-27). The notion of traces refers to those elements that remain behind after everything in a text has been substantiated (Derrida 1998, 354-363; Bernasconi 1988, 13-27). In this sense traces encompass layers of meaning (Johnson 2006, 196). It is also these residual elements that lend themselves to the possibility of historicising and politicising texts (Derrida 1998, 354-363; Bernasconi 1988, 13-27). The context of a text is not limited to what is written on paper or what is uttered during speech – such limitations are transcended as a result of the apparition of a series of traces. This transcendence emerges during *différance*.

¹⁸ An example of a binary category concerning dialogue and monologue could be found in the title of the following book: Weiße, W (Hrsg.) 1996. *Vom Monolog zum Dialog: Ansätze einer interkulturellen dialogischen Religionspädagogik*. [From monologue to dialogue: the beginning of an intercultural dialogical religion pedagogy.] Waxmann, Münster & New York.

Différance is a French neographism that Derrida uses to elaborate his conception of deconstruction. This neographism constitutes a combination of two concepts – difference and deferral. *Différance* signifies an individual's appreciation of differentiating meanings from one another or recognising binary opposites (difference or *différence*), and the fact that meanings are never abrupt but rather deferred (deferral or *différant*) (Johnson 2006, 189,191). One problem Derrida points to is the notion of recognising binary opposites. In this regard he argues that if binary decisions cannot be made, the norm becomes indecisiveness (Johnson 2006, 191). A second difficulty he points to is that meaning is deferred because words used in texts never have a univocal meaning. That is to say a word never constitutes only one fixed meaning and meaning could either be literal or metaphorical (Johnson 2006, 190). In the light of a text then, texts never constitute static meanings since the meaning-making of texts pivot on multiple contexts (Johnson 2006, 196). *Différance* opens up the possibility to question binary opposites, recognise its indecisiveness and uncover univocal meanings. This transpires mainly through contending with language as a representation, a sign, of the tension between grammar and rhetoric. Culler (1982, cited in Lye 1996) mentions that during the process of contending with language in a text (which is an interminable activity) one should seek the following: asymmetry underpinning binary oppositions; convergence of a single word that brings together different arguments; deviations and similarities in what the text appears to convey and the way in which it is conveyed; contrasting different interpretations to the text; and considering the marginal elements to accentuate its meanings.

In the context of a deconstructive understanding, dialogue could be viewed as a text. This dialogical text consists of multiple layers of meaning that should be explored by interlocutors through, for example, *différance*, to expose ostensible messages. This means that interlocutors should meticulously scrutinise utterances – that consist of representations of interlocutor's lifeworlds – to reveal binary oppositions that might lead to disparities between interlocutors, to disclose marginalised histories represented in utterances and to explore the variety of meanings that might be embedded in or related to a specific word or phrase used. In this context then the teleology of dialogue could be described as uncovering of messages embedded in interlocutor's utterances.

2.3.3.2 A critique of dialogue in the context of post-paradigmatic thought

Dialogue as *différance* provides a bountiful foundation to approaching dialogue as facilitation strategy. I envisage that dialogue in the context of a post-paradigmatic framework might be useful, especially in multilingual environments, toward a progress in understanding between interlocutors who need to express themselves in a language different from their home language. This is because in this perspective of dialogue, much emphasis is given to the elucidation of the interlocutor's language use to reveal tangential meanings.

My concern is, however, that perusing language used during dialogue in the context of the classroom might be more arduous than perusing language used in written texts. This is mainly because written texts provide an opportunity for the textual-interlocutor to engage repeatedly with a text; that is to re-read the text, which is not possible to the same extent when the text is only verbal in nature.

In addition, the relativity of for example knowledge and the possibility of indecisiveness could also be problematic in education, especially in South Africa where outcomes determine particular knowledge constructs to be mastered by learners at certain stages of the learning process. This notion of determining outcomes to be mastered is in itself problematic, but at the same time almost inescapable in the South African education context. In contrast, the ontological relativity promulgated in this paradigm is helpful in so far as it reinforces the notion that humans too are relative and should be treated and understood as such.

2.3.4 Concluding comments regarding the philosophical exploration of dialogue

In Section 2.3 the concept dialogue was explored on the premises of practical, emancipatory and post-paradigmatic frameworks. The nature of dialogue within each context was explored. This also informed several critiques of dialogue. In short, the following main points were made regarding dialogue in the various frameworks:

- The practical interest allows for a conception of dialogue that entails interactive reasoning to bring about holistic understanding. Understanding is interpretative and occurs when people construct perceptions of others in relation to their own horizon. This horizon is to some extent a manifestation of identity. I concluded by arguing that understanding is of trivial value if it is not accompanied by critique.
- In the context of the emancipatory interest, dialogue entails interlocutors sharing their lifeworlds and being critical of aspects to which they might be subjected. Here understanding and critique are prominent processes which could facilitate transformation, both in individuals and in society. The ideal of dialogue in this context is to beget symmetry between interlocutors. I completed this section by questioning the role of consensus during the process of dialogue. I also commented on the negligence of an understanding of the other as interlocutor in the process of dialogue.
- Within a post-paradigmatic perspective, dialogue manifests as an act of language which should be scrutinised for misrepresentation that it might contain or dominant views that it could portray. I argued that deconstruction, as an upshot of post-paradigmatic thought, serves as a helpful means to understand dialogue. Dialogic utterances in this framework are understood as a text which consists of multiple layers of meaning and simultaneously as a framework that allows for indecisiveness. Hence, consensus is not forced. My concerns regarding this perspective lay in its tendency to relativise knowledge and the difficulty that accompanies the act of revisiting spoken language in the same sense as written language.

To conclude, in mirroring the concept of dialogue against selected philosophical frameworks, I was able to uncover layers of meaning and understanding that could possibly underpin dialogue. These layers of meaning and understanding enable me to begin conceptualising and proposing what I consider dialogue as facilitation strategy ought to resemble to infuse a culture of human rights in diverse classroom settings. Consequently, I will begin establishing my thoughts regarding a proposal for dialogue as facilitation strategy.

2.4 A PROPOSAL: DIALOGUE AS FACILITATION STRATEGY

Dialogue as facilitation strategy presupposes a relationship between an educator (facilitator) and learners (interlocutors). For this reason the nature and conceptions underpinning what constitutes the roles of the facilitator and interlocutors (2.4.1; 2.4.2) during dialogue will be the first notions to be addressed in this proposal. In addition, dialogue, as was mentioned at the beginning of this chapter, has an ethical potential or dimension that cannot be neglected in a conception of dialogue as in itself constitutive to the infusion of a culture of human rights. Therefore the proposal to follow will also include the ethical nature (2.4.3) and moral demands (2.4.4) applicable to an understanding of dialogue as facilitation strategy. Lastly, I will propose what I imagine dialogue as educational activity ought to resemble (2.4.5). The latter dimension is mainly derived from and in some instances based on the abovementioned theoretical and philosophical explorations. The issues and layers of meaning underscored in these explorations will be disclosed and contended with throughout the discussions of my proposal for dialogue. This proposal will ultimately serve as conceptual impetus for the intervention research programme to be introduced to in-service educators regarding dialogue as facilitation strategy in support of the infusion of a culture of human rights. The intervention research programme and the research activities surrounding its implementation will be dealt with in Chapters 4 to 6 of this dissertation.

2.4.1 Clarification of conceptions linked to facilitation

Large-scale curriculum transformations that commenced in 1997 in South Africa have not only led to changes at epistemological, teleological, methodological and ontological levels of the curriculum, but have also instigated adjustments of often taken for granted vocabularies used in education discourses. For example then, 'didactics' or 'teaching strategies' became 'facilitation strategies', 'teachers' became 'educators' or 'facilitators', 'pupils' became 'learners', 'evaluation' became 'assessment', 'school principals' became 'managers', to name but a few. In some instances I particularly value and welcome the change of vocabulary, but in other instances I deem it detrimental and/or ineffective in nature. I find the terminological change from 'teaching' and 'teacher' to 'facilitating' and

‘facilitator’ helpful in so far as it suggests an alternative for a teacher-centred and instructivist approach, but I do indeed acknowledge that in practice ‘facilitating’ and ‘facilitator’ are often superficially applied and still refer to outdated approaches. On the contrary, I consider a market-driven rhetoric, which is very popular in contemporary language of education, problematic due to its tendency to create a view of education as an industry that produces several commodities (Du Preez 2006). The notions of ‘facilitation strategy’, ‘facilitator’ and ‘learner-centredness’ should be viewed in the light of these curriculum (and terminological) transformations.

2.4.1.1 Facilitation strategies and the facilitator

Facilitation strategies broadly refer to different approaches which educators could utilise in order to ease the process of teaching and bring about progress in learning. These approaches comprise of a range of different forms such as group work, whole-class discussions, project work, and dialogue. Facilitation encapsulates the act of easing progress and in this sense requires a facilitator to create a stimulating environment to ease the process of learning progress. In this regard, Terhart (2003, 32-33) states that “[t]he task of the teacher consists of setting up, or staging, learning environments in which learning as co-constructing and restructuring in social and situated context becomes more probable”. This suggests that, in the context of dialogue as facilitation strategy, the facilitator would have to assume the role of preparing the classroom environment so that it will be conducive to interactive and intersubjective learning that should occur among learners, with occasional input from the facilitator. Thus, as indicated up till now, the notion of facilitation includes the educator as a facilitator of learning and not only as a resource and transmitter of knowledge. However, it also includes a belief in learner-centredness.

2.4.1.2 Learner-centredness

The learner-centred approach begins with the conviction that learners are capable of learning independently and as such their needs should be given precedence. This approach acknowledges learners’ diverse lifeworlds and the contributions they themselves can make during the learning process. It also encapsulates a view that learning is a

constructive enterprise during which interaction is required to facilitate learning construction. In this the learner is an active learning agent. Kotze (2005, 165) argues that a learner-centred approach should emphasise participation, autonomy, diversity and tolerance on equal grounds in order to lead to deep democracy in the context of the classroom. I would argue in accordance that should a learner-centred approach emphasise deep democracy as explained by Kotze (2005), it would inherently also suggest a culture of human rights mediated through intersubjectivity and interaction amongst learners.

2.4.1.3 A critique and response toward facilitation as conception

Naturally these developments are and were not secured from criticism. Kotze (2005, 170-174), for example, underscores practicalities in Namibian schools that could obstruct a learner-centred approach. Many of the barriers identified by her are also applicable to the South African context and are not only problematic to learner-centredness, but also for facilitation in general and specifically where human rights are evident. At this stage I will contemplate and respond to Terhart (2003, 42) who argues on a more theoretical level, concerning constructivism and facilitation in the context of didactics, and who concludes on a discontented note by stating that

... instead of a genuine creation of a new didactics, we see in constructivism the familiar, old, and romantic conception of learning and teaching well-known in 'progressive education' (*Reformpädagogik*). These ideas are presented in a new language...

The notion of 'facilitation strategy' is an example he gives of learning and teaching that is so eminent, yet so mature, and is presently offered under a new label (Terhart 2003, 32-33). I would argue that although facilitation might not be unfamiliar, it does embrace new forms and characteristics as it 'matures'. I also take cognisance of – and seriously view – those critiques that capture the technisist undertones of the notion of a facilitation strategy, but will argue that the notion of facilitation provides ample space for exercising dialogue, depending on the conception linked to it. Hence, I will identify and explore two possible conceptions that could be related to facilitation.

a. Catalytic facilitation

A narrow view of facilitation that merely views it as a catalyst to bring about learning is not sufficient to account for dialogue. In such a view the educator might appear to adopt the role of a facilitator, but will probably in his/her actions remain the only resource of knowledge and might well exert excessive control over the learning activities. Having control over learning activities implies that learners' views and needs are not considered during preparations, since the educator only implements what s/he is 'expected to' or what s/he 'finds useful'. What is more, in such a situation there remains a gap between educators and learners which endorses asymmetry in the relationship. Such a view of facilitation is indeed also not learner-centred. Moreover, in such a view the educator still regards the learner as a young adult that should reach certain outcomes in particular time-frames. Here an emphasis on skills to be practised by educators and acquired by learners receives precedence. This superficial view of facilitation is often present in the South African education system. One frequently finds that educators assume the role of a facilitator, but keep functioning in an outdated positivist paradigm of teacher-centredness and hold the view that knowledge is 'out there'. This technisist approach that abides by a shallow conception of facilitation cannot be conducive to dialogue and has the propensity to promote a pseudo-dialogue (2.2.1).

b. Profound facilitation

On the contrary, I would promote profound facilitation as a mode of teaching-learning in which learner-centredness is promoted and where the facilitator refrains from being control-orientated or authoritarian. In addition, I understand facilitation to be a multi-layered undertaking in which the facilitator has the responsibility of constructing learning situations in which learners are 'disrupted' (2.4.3). This means that learners' needs should be taken into account, that learning should be situated in contexts, but also that learners should occasionally be disrupted since this will allow for critique and deconstruction of learning contents and of those with whom they enter in dialogue. In other words, facilitation entails that the facilitator sporadically sets deviant scenes and stimuli to get learners to think in different ways. In my view, this mode of facilitation provides learners with the opportunity to interactively explore issues on dissimilar grounds which could

prepare them for adapting to ever-changing and irregular situations. In this context dialogue acts as a scene and/or stimulus that could allow learners to experience disruptions and to practise thinking, critique and deconstruction through participation, autonomy, diversity and respect. This view of facilitation as profound and multi-layered creates a space for dialogue as emancipatory (2.3.2) and deconstructive (2.3.3) practice and constitutes my basic understanding of facilitation and facilitation strategies. In conclusion, profound facilitation assumes praxis as foundation, thus embracing the notion that the facilitator and learners should act *with* one another, rather than only upon one another (cf. 2.3.2).

2.4.2 The perspective of the learner as interlocutor

As mentioned in Section 2.2.5, conceptions of dialogue often condone the importance of the learner as interlocutor during dialogue. That would imply that there is some paucity regarding the nature and perceptions of learners in conceptions of dialogue. In Section 2.4.1.2 reference was made to the learner in the process of facilitation; here I will attempt to shed some light on the nature of the learner as interlocutor. Smeyers and Wringe (2005, 311) state that “[l]earning implies a learner and where the learner is a child, any theory of education implies a particular conception of the child”. In this sense dialogue too constitutes some conception of the child – in relation to the adult who in this case is the facilitator – that cannot simply be overlooked.¹⁹

Traditionally children were viewed as constituting the possibility of being adults and that adults (who are viewed as experienced in becoming adults) have the responsibility to guide children so as to achieve adulthood (Smeyers & Wringe 2005, 311). With such conception comes a view of education as an act of transmitting knowledge to passive children (Smeyers & Wringe 2005, 312). This view of the child could be correlated with the narrow view of facilitation described above as catalytic facilitation (2.4.1.3.a).

This view was put into question by Rousseau (1957, cited in Smeyers & Wringe 2005, 313) who argued that children are products of nature and could through experience and

¹⁹ The child as learner refers to children up to the age of 18, the general school-going age. In the context of this dissertation I specifically refer to learners between 10 and 15 years of age.

interaction with nature, learn on their own accord. This view was positively accepted because it aimed at centralising the child (learner-centredness), but it was questioned based on its “noninterventionist” claims (Smeyers & Wringe 2005, 313). Facilitation as a process of intervention to enable learning progress amongst learners and that only encompasses the notion of acting *upon*, could be viewed as a means to overcome this non-interventionist concern.

This view was followed by more romantic views of the child, which mostly emphasised the inherent righteousness, autonomy and determination of the child (Smeyers & Wringe 2005, 313). Smeyers and Wringe (2005) elaborately describe how general societal changes and changes in the traditional view of the family have yet again instigated new perspectives on the child. In this regard they argue in a post-paradigmatic mode, similar to that of Lyotard, that presently the “irremediable otherness of childhood ... one of inaccessibility, impenetrability, and incommensurability with the adult world” is emphasised (Smeyers & Wringe 2005, 323). Hereby they suggest that contemporary conceptions of childhood focus on the relative nature of childhood and its virtually inaccessible character.

I would argue that in the same sense that the child has become inaccessible to adults, so are children also inaccessible to their peers. The possibility exists that through dialogic interaction, learners could be in a position to face the otherness of their peers through acting *with* them. In this process facilitators of learning might also come to terms with the otherness of the children in their class. In the next section the notion of facing the otherness of interlocutors will be explored in a Levinasian conception.

2.4.3 The ethical nature of dialogic relations

Levinas’s conception of the face-to-face relationship between people serves as a valuable means to understand the ethical nature of dialogic relations and of children as interlocutors. The face-to-face relationship signifies the ethical dimension of interaction where the presence of the other is evident before the self (Levinas 2006, 173). Levinas (2006, 174) argues that the (metaphysical) ontologic self, which presents the aphorism of ‘every being for him/herself’, should be inverted to an ethical self in which the “priority of the for-the-other” becomes important. I consider the inversion Levinas refers to as

imperative to an understanding of dialogue, since it gives precedence to relationships between interlocutors and the inherent indebtedness between them on an ethical level over the reification of the otherness of interlocutors.²⁰

In the face-to-face relationship the other is unique and not subjected to judgement; the other is a priority over the self and the self is obliged to offer the other loyalty (Levinas 2006, 174). Thus, the face-to-face relationship refers to the inherent moral demands underpinning a relationship between individual others, presenting themselves. These moral demands suggest an experience that necessitates and/or obliges a person to conduct him/herself morally in the presence of the other (Levinas 2006, 10; Cook & Young 2004, 343). The other is significantly unlike the self. We respond to the inherent moral demands eminent in face-to-face relationships through engaging in speech and/or writing in an attempt to represent the other (Levinas 2006, 10; Cook & Young 2004, 343).

Levinas's conception transcends the limitation of two individuals entering in a face-to-face relationship. This occurs when a third party enters the relationship and justice becomes necessary (Levinas 2006, 174). He argues that "[t]he basis of consciousness is justice and not vice versa" (Levinas 2006, 176). In this he notes that consciousness does not only refer to knowing and the idea that to facilitate justice knowledge is needed. He argues that the (ethical) 'good' calls into mind consciousness and requires wisdom of what is good, rather than mere knowledge (Levinas 2006, 176). In this lies the idea that during dialogue interlocutors should be heedful regarding values and virtues, rather than focus solely on knowledge and experience. Especially in the process of exploring how and why dialogue could be constitutive to the infusion of a culture of human rights, the importance of virtuous conduct during dialogue becomes all the more important. Thus, from this it is possible to begin relating dialogue to the infusion of a culture of human rights.

Derrida rightly critiques the notion of the pure presence of the other underlying Levinas's former conceptions (2.3.3.1; Bernasconi 1988, 26-27). Levinas responded by introducing the notion of 'the saying' and 'the said', which tries to capture the idea that what is uttered

²⁰ Here Levinas's ethical conception of the inherent indebtedness and loyalty between people when they enter in a face-to-face relationship correlates with Derrida's idea of friendship, as articulated in his book *Politics of Friendship* (2005). In this book Derrida points to the loyalty and notion of "nothing in return" that exists between people when entering into a friendship.

between interlocutors is not pure presence, but representations of such presence (Bernasconi 1988, 26-27). The representation of what the other reveals during an utterance signifies 'the said' (Cook & Young 2004, 344). 'The saying' refers to the act of attempting to represent what was said through writing or speech (Cook & Young 2004, 344). The saying act cannot be relived – it can be represented, but will never again take the initial form of the saying. Our 'saims', those attempts to capture the saying, are never adequate or finite (Cook & Young 2004, 344). This implies that during dialogue, for instance, the saying will disrupt the said, a new said will be given in response (as clarification, elaboration or challenge), which will further disrupt the saying, and so forth *ad infinitum*. Where there is disruption, there is a possibility for change (Cook & Young 2004, 344). Those who embrace this incessant process of seeking to get closer to the other, who endeavour to transcend the self, are infinitisers who seek to avoid totalising others (Cook & Young 2004, 346).

I understand infinitisers as those individuals who strive to become acquainted with the inaccessible otherness of their neighbours through acting with them, those individuals who acknowledge the impenetrability of others as well as the value of grappling with and challenging the disruptions of 'the said' and 'the saying'. In contrast, totalisers are those who do not wish to grasp the alterity embedded in others and even in themselves. Such individuals value the supremacy and manipulation they disclose through their 'saims' more than engagement with the 'sayings' expressed by the other. I would argue that in a narrow conception of facilitation (2.4.1.3.a) the educator's role corresponds to a totalising disposition, while a profound conception of facilitation (2.4.1.3.b) attempts to embrace an infinitiser's disposition. In summary Wild (1969, cited in Cook & Young 2004, 346) states the following:

... one answer is given by the totalizers who are satisfied with themselves and with the systems they can organize around themselves as they already are. A very different answer is given by those who are dissatisfied, and who strive for what is other than themselves, the infinitizers, as we may call them. The former seek for power and control; the latter for a higher quality of life.

I am convinced that interlocutors as well as facilitators should aspire to embrace the character of infinitisers for dialogue to have any influence. In reflecting this notion in the

context of dialogue as a profound facilitation strategy, it implies that facilitators should not only 'set the scene' for learning, but should initiate situations in which learners (interlocutors) could 'transcend or awaken from' (cf. Levinas 2006, 77) their 'comfort zones' by becoming dissatisfied. Here 'dissatisfied' implies, amongst other things, that they should not always conform to what is said to them, but should question it in order firstly to come to a better understanding of the other and secondly to come to a better understanding of the topic under dialogue. This dissatisfaction could be instigated by disruptions in traditional education circumstances (2.4.1.3.b). Following these remarks it seems necessary to allude to Levinas's (2006, 5) conception of understanding the other:

Our relation with him [the other] certainly consists in wanting to understand him, but this relation exceeds the confines of understanding. ... The other is not first an object of understanding and then an interlocutor. The two relations are merged. In other words, addressing the other is inseparable from understanding the other. To understand a person is already to speak to him.

This confirms my earlier remarks that understanding is indeed important for dialogue but that, during dialogue between interlocutors who accept the role of infinitisers, understanding is almost inevitable (2.3.1.2). In the light of this, dialogue described as a mere ethnomethodology is in actual fact trivial. Therefore, dialogue should also be conceptualised in terms of its ethical value, its propensity to create an opportunity for deconstruction of the said and the saying, and for its inclination to allow for critiquing the self and the other. Only then, to my mind, does dialogue become convincing in begetting transformation and attempting to overcome asymmetry in the relations of interlocutors.

Levinas (2006) explains human relations as having a vital impact on knowledge, morality and experience. In his conception, knowledge resides in moments of transcendence and discontent to which infinitisers are subjected and not merely as an experience of such transcendence (Levinas 2006, 72, 77). In the context of dialogue as facilitation strategy one could say that knowledge emanates from moments in which interlocutors face one another and disclose elements of themselves to the other, and not merely when they voice experiences.

2.4.4 Moral demands evident during dialogue

In the context of dialogue as facilitation strategy one could identify several moral demands that should, ideally, be valued by interlocutors. These moral demands regulate the relations within and between ethical communities and require interlocutors to demonstrate 'good' in the face of the other, rather than merely drawing on some form of knowledge during the dialogue. Du Preez (2007) states that dialogue ideally "necessitates empathy, openness and commitment, humility, the rejection of the absoluteness of any one truth-claim, and the recognition of another religion and belief as a source of truth". Below these demands, and others, will be elaborated as constitutive to profound dialogue that in return has the propensity to augment the infusion of a culture of human rights. Examples of moral demands are identified mainly as conditions for dialogue by authors such as Weiße (2003), Ipgrave (2003), Cornille (2005), Friedman (2006), and Bohm (2006). These conditions will be mutually integrated in paragraphs i to xi below. The demands proposed by these authors are all dependent on one another and thus equally important for interlocutors during dialogue. However, these demands are at the same time in no way an exhaustive account of possible demands.

- i *Willingness* to enter into dialogue and be part of an ethical community is certainly the most important demand made by the individual others when facing their peers. Willingness is also linked to the obligation which interlocutors have when facing the other.
- ii It is essential that an ethical community that enters into dialogue *acknowledges the equality* of their co-interlocutors, and that it is respected. The acknowledgement of equality will contribute to less discrimination and verbal domination during the dialogue session and could consequently assist in the attempt to overcome asymmetry between interlocutors.
- iii An ethical community that has something in common has a *common point of reference* which could be beneficial if conflict arises or if the dialogue cannot move beyond a certain point. The commonality of learners who represent diverse lifeworlds might be found, for example, in the human rights values which unite them in the classroom environment.

- iv *Empathy* is of utmost importance during dialogue and is expressed through participation and interest in each other. When an ethical community behaves empathically it entails that the members of the community are willing to put themselves in each other's shoes and to act sympathetically in these circumstances.
- v *Listening* is an essential demand made by interlocutors during dialogue. Listening does not only require hearing what the other person says, but putting one's own prejudices and personal truths aside as far as possible while the other is voicing his/her personal truths. It requires self-discipline in an individual and is a way of showing respect to members of an ethical community in dialogue.
- vi Entering into dialogue demands that one work toward *revealing and expressing one's lifeworld*. This means that an interlocutor should attempt to show his/her true self during dialogic interaction. This demand can be described as an 'unmasking process' during which the individual expresses that which is truly important to him/her, in order to give the other the opportunity to engage with his/her lifeworld.
- vii *Honesty* toward yourself and others in dialogue is important. This demand is closely related to the previous one (to reveal one's lifeworlds), as well as to the next one (accountability). If interlocutors are not honest about their feelings during the unmasking process, it could be detrimental to the dialogue, because individuals might form a warped image of each other, because they are not being their true selves.
- viii *Accountability* refers to the responsibility an individual has toward him/herself and toward the rest of the ethical community to speak on behalf of him/herself. Thus each individual should, as far as possible, only share his/her own feelings, and not those of others. If this responsibility is not accepted, it can also lead other participants to have a warped image of the individual.
- ix *Humility* refers to modesty regarding one's own personal truths and understanding the relativity of one's personal truths. Put differently, individuals who enter into dialogue with one another should understand and be modest about the possibility that something they may regard as an absolute truth might not necessarily have the same value for somebody else and could even be false in someone else's view.
- x It has already been shown in the discussion of the previous demand that what one person regards as an absolute truth will not necessarily have the same value for others and could even be considered false by somebody else. What is important is that interlocutors will accept and *respect the relativity of personal truths*. This also requires

that individuals will discover that the personal truths of others might have the potential to complement their own truths.

- xi *Openness and commitment* go hand in hand. Openness entails that an individual will be open to the personal truths and opinions of others, while commitment refers to a person's adherence to his/her own personal truths and opinions. During any dialogue session it is desired that interlocutors will constantly move between openness and commitment by listening to others and being open to their opinions, but also share in the interaction by expressing their own opinions honestly.

With this understanding of the moral demands evident during dialogue, I will now turn to the educational nature of dialogue.

2.4.5 The educational nature of dialogue

As I mentioned in the opening section of this chapter, I endeavour to position dialogue as constitutive to the infusion of a culture of human rights rather than as a 'means to' the infusion of a human rights culture in the classroom. With this I imagine dialogue in itself to suffice for the infusion of a culture of human rights. This point will especially become clearer in the following chapter where I will explore the notion of the infusion of a culture of human rights and relate elements thereof to my understanding of dialogue (3.4). However, thus far I have said little of how I envisage dialogue in the context of education. I will present my ideas in this regard below. These ideas should be viewed as a proposal for my understanding of dialogue, rather than as a procedure for dialogue. In this regard I have identified deconstruction, critique, reconstruction and reflection as central moments in dialogue as facilitation strategy. These moments would not necessarily occur subsequent to each other, and different interlocutors might experience these moments differently. These moments also mainly concern learners' roles during dialogue. The facilitators' responsibility consists of providing, in cooperation with learners, a dialogue stimulus and of guiding the debriefing of the dialogue session. These matters will all be extensively described below. However, I will pose a brief opening suggestion of what I consider the role of knowledge during dialogue ought to entail through relating it to the notion of a lifeworld (1.6.4).

Bohm (2006, 56) points out that we are too often inclined to fragmentise matters when we think. An example is the fragmentation or tension created by theorists of dialogue regarding the roles of experience and knowledge, respectively, during dialogue (2.2.4.1). Bohm (2006, 56, 60) posits that knowledge, experience, emotion, practice and thought all constitute a unified accumulation. I refer to this unified accumulation as the lifeworld and I would argue that dialogue should ideally constitute a space for cohesive lifeworld accumulation through processes of intersubjective interaction. Bohm (2006, 59) would in accordance argue that a lifeworld is collectively informed, meaning that the environments and people one engages with all contribute to its constructed appearance. A lifeworld is individual in the sense that humans sift through these collective contributions and retain elements thereof (Bohm 2006, 59). The latter process of sifting is to a degree tantamount to identity formation. In this regard McCarthy (1994, 47) argues, in line with Habermas, that “personal identity is from the start interwoven with relations of mutual recognition”.

Dialogue necessitates engagement with tacit knowledge of interlocutors, their experiences and their identities (Bohm 2006, 60), but also with new knowledge constructs that are beyond the experience levels of interlocutors. This implies that dialogue could constitute an incidence where interlocutors learn from one another’s lifeworlds, but also an incidence where they learn together beyond the scope of represented lifeworlds. Consensus becomes specifically prominent in the latter instance because then abstract knowledge constructs must be related to their lifeworlds in order to say that it is true for them. Understanding in both these processes transpires when interlocutors relate the latter to their own lifeworlds or when they can say that it is true for them, because it indicates that they can contextualise knowledge. Related to this idea of understanding is Levinas’s (2006, 3) analogy that says: “To understand a tool is not to see it, but to know how to use it.” In this sense knowledge is relative to the subjects that interpret and internalise it.

2.4.5.1 Dialogic stimuli

Initiating *dialogic stimuli* or topics for dialogue in support of human rights begins with the educator who adopts the role of an infinitiser and practices profound facilitation (2.4.1.3.b). Such a facilitator seeks to design learning environments and stimuli that make it necessary for learners to think divergently through moments of dissatisfaction and disruption (2.4.1;

2.4.3). This does not imply that interlocutors cannot make a contribution to the dialogic themes to be selected, but only that initially it will be facilitator's responsibility to initiate stimuli. Therefore, in this sense, initiating a stimulus is a process in dialogic facilitation during which educators act *with* learners and not only *upon* learners.

Dialogue as constitutive to the infusion of a culture of human rights does not only imply dialogue about human rights. With this it is suggested that dialogue on many different topics besides, but not excluding, human rights has the propensity to create a space for the infusion of a culture of human rights. In this dissertation and intervention research programme the scope of dialogical stimuli are confined to the learning area foci of Life Orientation, Social Sciences, Arts and Culture, and Economic and Managerial Sciences applicable to Grade 4 to 7 learners. These learning areas provide for dialogue concerning spiritual and religious, cultural, social and environmental, human rights, philosophical, and psychological *themes*. Each of these themes includes matters that could be related to human rights. During dialogue on such matters learners do not only gain knowledge of learning area contents and learn about co-interlocutors' lifeworlds. It also provides a space for the facilitator and interlocutors to pursue and cherish habits, values, actions and/or thoughts that are based on human rights.

Dialogic stimuli could assume different *forms*: they can be pictures, photos, short texts, statements, questions, problems, excursions, or even extracts from a documentary or television programme. These forms basically include any authentic material that can initiate dialogue in line with the relevant topic.

Dialogic stimuli could be distinguished as either grounded or ungrounded. A *grounded stimulus* refers to a situation where the theme concerns a topic about which learners have gained prior knowledge or insights, or on which they had to do research before the dialogic encounter. An *ungrounded stimulus* refers to a subject of which learners might not have much formal knowledge, but that allows for mostly intuitive argumentation. Here *intuitive argumentation* refers a situation where interlocutors draw on their lifeworlds and related experiences to confront (dis)similar situations. The value of intuitive argumentation to my mind lies in its nature that necessitates the use of familiar situations to respond to dissimilar situations in order to explore a different topic. However, as will be indicated

below, during dialogue processes of exploring the unfamiliar should be accompanied by a deconstructive disposition.

2.4.5.2 Deconstruction

Deconstruction in the context of dialogue as facilitation strategy entails the recurrent moments in which interlocutors strive toward facing the inaccessible character of their peers to learn more about their lifeworlds and where they unmask themselves (2.4.2; 2.4.3). In addition, it suggests the process in which interlocutors become acquainted with the learning area contents and opinions that others might hold on these contents. In this context, dialogue, as an act of language that concerns lifeworlds and knowledge constructs, and which should be scrutinised to expose the ostensible messages (2.3.3.1) and elements of the otherness of co-interlocutors (2.4.3), becomes the focal point. It is also during these moments in which interlocutors face the otherness of their peers that the moral demands explored in Section 2.4.4 come into play.

Dialogue supposes deconstruction in the sense that it provides an opportunity for the engagement with aspects diluted by representation and with the multiplicity of meanings embedded in speech and/or writing. This entails that interlocutors should, amongst other things, focus on *what* is said, *when* it is said, by *whom* it is said, *how* the person says it and *why* it is said. It also includes that interlocutors should be sensitive to words used by co-interlocutors to seek asymmetries, convergences, deviations, similarities and contrasts in concepts used (or not used) (2.3.3.1). Focusing on these aspects enables interlocutors to further explore others' opinions through a balanced high and low cognitive questioning with mostly divergent answering. The latter process of rigorous questioning and answering, and also rephrasing, facilitates the process of disruptions in 'the said' and 'the saying' (2.4.3). This too marks the inquisitive disposition of infinitisers who refer to both the interlocutors and the facilitator.

Deconstruction in terms of my conception of dialogue has a central role, but is in itself not all-embracing (2.3.3.2). Dialogue also presupposes that interlocutors reveal intellectual sobriety and/or assume temporal positions vis-à-vis their basic beliefs and opinions. The latter necessitates a process of critique.

2.4.5.3 Critique

Critique entails a situated activity constitutive to understanding during which “acting agents” respond to disguised resistances, limitations and aspects of the otherness (Hansen 2005, 75). Therefore, whereas deconstruction serves as a process of unmasking, critique serves as a process of acting upon and with what was unmasked (cf. 2.3.2). In the light of this one can postulate that the role of interlocutors during dialogue is that of active participants who demonstrate intellectual sobriety in a particular social context and who aspire to respond to messages revealed in order to emancipate themselves. The act of ‘responding to’ requires interlocutors to bestow judgements, but also to assess critically the judgements of others (2.3.2.1; 3.2.3).

Bestowing judgements does not only necessitate an ethical community who are devoted to moral demands (2.4.4), but it also requires that interlocutors should respond through critical thinking and self-reflection on their own lifeworlds and the lifeworlds of others. In this regard Dewey (1933, cited in Fallon & Brown 2002, 38-39) argues that critical thinking entails a process of reflective thinking that is imaginative and dynamic and that aims to unfold meaning. According to Dewey this involves interaction and seeks to “move the learner from the experience toward a theory and then the testing of that theory” (cited in Fallon & Brown 2002, 38-39). I am inclined to agree with Dewey regarding the imaginative and dynamic nature of reflective thinking that underpins a critical disposition, but will argue that the notion of ‘reflection’ should further be refined. This is due to the unique nature of reflection and the varying interpretations that accompanies it. For the moment I would only explore what I think ‘reflection’ ought to entail where critique is concerned and in Section 2.4.5.5 I explore its specific role in the dialogic process. Here the notion of ‘reflexivity’ is useful to describe what is meant by being reflective during critique, as it denotes the act of reflecting upon the position of the self during the dialogue and the subsequent personal implications (Wellington 2000, 42; Du Preez 2005, 106). In addition it suggests ‘reflection-in-action’, which refers to reflection that occurs at the particular moment (Shon 1983, cited in Fallon & Brown 2002, 39).

With this understanding of reflexivity as an act of critique it also seems necessary to explore what critical thinking could possibly entail. Bailin and Siegel (2005, 182) postulate

that critical thinking entails two dimensions, namely “the *ability* to reason well and the *disposition* to do so” (Bailin & Siegel 2005, 182). To my understanding the disposition to think critically corresponds to the aspect of willingness and related moral demands discussed in Section 2.4.4. The ability to think critically in an educational sense is explained by Bailin and Siegel (2005, 182) as the equivalent of rationality, or rational thinking, since both are concurring with relevance to the importance of reasons. Following several of these authors’ arguments I would construe that in education the nature of critical thinking is context-specific and particularist, but that general or universal elements might feature or be used during critique. For example, although knowledge and the context of a dialogue might be specific, interlocutors could draw on general principles or reasons in addition to specific principles or reasons to respond to the topic under discussion (3.2.3). Considering this view of critical thinking, I would also uphold the argument that critical and creative thinking, which are often theoretically isolated, are indeed not separate entities, but a two-pronged pursuit. In this regard Bailin and Siegel (2005, 186) state that “[t]here are evaluative, analytic, logical aspects to creating new ideas or products and an imaginative, constructive dimension to their assessment”. Herewith I would like to specifically draw attention to the imaginative constituent that underscores this conception of critique in the context of dialogue. As was mentioned earlier, critique necessitates judgement and against this background judgement requires an imaginative disposition rather than a merely evaluative, analytic and logical disposition. Thus, in short, critical and creative thinking together with reflexivity are inseparable and form the basis of what I consider dialogic critique to be.

During processes of critique, consensus becomes prominent since critique also entails identifying contradictions and collectively searching for solutions or explanations. However, consensus often consists of one opinion, and this opinion often represents the majority perspective. In the process, the minority perspective could be repudiated and lead to the development of a power relationship which goes against the inherent nature and purpose of dialogue.

In Section 2.3.2.2 I have also problematised the notion of consensus as maintained by Habermas due to his persistence in emphasising consensus as a prerequisite for transformative praxis during critique. I asked the question: *If consensus is not reached*

during the use of dialogue as facilitation strategy, does it mean that no perceptual transformation has occurred amongst interlocutors and that the dialogue was then consequently of no value for social transformation? It could be argued that Habermas might respond to this by distinguishing between “weak and strong communicative action” in terms of “actor-dependent and actor-independent” reasoning to demonstrate “an account of understanding that does not rely on agreement” (Scharp 2003, 49). Weak communicative action refers to a situation where a validity claim is justified through an actor-dependent reason, which refers to a reason understood only by the particular actor and not shared by all other interlocutors (Scharp 2003, 49). In such case, although the actor’s claim could be understood, it might not be accepted because the reasons for the claim are not supported by all other interlocutors. Contrary to this, strong communicative action denotes reaching an agreement through justifying validity claims on the grounds of actor-independent reasoning, that is to say reasoning where all interlocutors share interest in the validity claims made (Scharp 2003, 49). However, in my view, this distinction still has the inclination to give precedence to the majority view and does not solve the issue at hand.

The argument is that even though consensus might not be reached during dialogue, perceptual transformation is still possible, despite the fact that on a larger scale of social transformation, consensus becomes more prominent. Herewith it is implied that consensus is by itself multidimensional and sinuous in that it could take on various forms depending on the context in which consensus manifests. In this sense I would argue that consensus could not be excluded from a conception of dialogue that is inclusive of a critical disposition. In addition, I deem it of utmost importance that facilitators should constantly remind learners that consensus should not be rushed and that even when consensus is reached it is still temporal in nature. The temporal nature of consensus correlates with the notion of the better argument that was discussed in Section 2.3.2.1. In understanding consensus in this light, I argue that it is indeed important and sometimes inescapable, but not primary to an understanding of dialogue or to the success of a dialogic session. In addition, in focusing on the temporal nature of consensus the facilitator gives the minority the opportunity to present their future arguments more powerfully so that their opinion will come to the fore in the dialogue process. This view of consensus creates an infinite cycle which supports a view of deconstruction in which

interlocutors should continually revisit their co-interlocutors in order to inform their understandings regarding the inaccessible character of the other. Furthermore, there might also be moments in which indecisiveness prevails (2.3.3.1) and where consensus cannot be reached. These moments should not be viewed as less important, but as a space during which interlocutors could revisit and rethink their ideas and opinions in order to come to the fore with more substantiated arguments.

2.4.5.4 Reconstruction

Reconstruction can be described as the natural upshot of deconstruction and criticism. I view it as the formation, supplementation and shifting of elements within the values, experiences and knowledge of interlocutors during dialogue regarding the current topic, based on the exposure they have had to diverse lifeworlds. Reconstruction constantly takes shape and changes as the dialogue progresses. It is therefore not something which is completed at a specific point in time, but rather something which still takes shape during debriefing and reflection. Furthermore, reconstruction also occurs from one dialogue session to the next and in so doing it has a positive influence on the collective identity of an ethical community. In this regard McCarthy (1994, 47) postulates that for Habermas:

[t]he task of moral theory ... is reflectively to articulate, refine, and elaborate – that is, to “reconstruct” – the intuitive grasp of the normative presuppositions of social interaction that belongs to the repertoire of competent social actors in any society.

I also regard reconstruction as the process in which individual actors construct and reconstruct their personal identities and in Gadamer's sense transcends their horizons of understanding (2.3.1.1). I deliberately refrain from using the concept ‘fusion of horizons’ in the context of reconstruction to provide for the possibility of transformation. However, reconstructing and transcending a horizon of understanding on individual level does not automatically assume transformation on societal level, but provides a potential space for larger-scale transformation.

2.4.5.5 Debriefing and reflection

The facilitator's role becomes especially noticeable during debriefing, when s/he becomes actively involved in the dialogue. During debriefing it is envisaged that the facilitator summarise the key moments of the dialogue session, which correspond to the aim of the dialogue (if any specific aim was identified). It is also envisaged that any issues that surfaced during the dialogue (regardless of the nature of the issues) and that require further resolution, should be addressed at this stage. If the purpose of the dialogue was to make a contribution to the learners' field of knowledge, the facilitator must emphasise these contents during the debriefing session. Valuable moments of the dialogue should also be emphasised, since this can contribute to the success of future dialogue sessions and can strengthen the ethical community. The process of debriefing closely relates to reflection as it acts as aperture for reflection.

In the 2.4.5.3 reflexivity was discussed as an integral part of critique. While reflection is somewhat different from reflexivity, it is in the same sense also inseparable. 'Reflection' refers to the process where the interlocutors should reflect holistically upon the dialogic process (cf. Wellington 2000, 42; Du Preez 2005, 106). In the process of doing so, they might draw on elements of reflexivity. This requires interlocutors to practise 'reflection-on-action' or reflection after the dialogue (Shon 1983, cited in Fallon & Brown 2002, 39). Reflection on a dialogue session is an individual activity that can be used by the interlocutors as well as by the educator to assess or monitor their progress during dialogue. Reflection entails that the individual look back on what happened during the dialogue and evaluate various aspects of the dialogue based on several open-ended guidelines.

At this stage I would also like to mention that the facilitator should reflect proactively to dialogic situations. This entails imagining and planning for dialogue, but also anticipating possibilities for the dialogue. Here the concept of Killion and Todnem (1991, cited in Fallon & Brown 2002, 39) who extended the ideas of Shon is useful as it includes 'reflection-for-action' which entails "reflection before anticipated experience occurs".

2.4.6 An outline of the proposed theoretical understanding of dialogue as facilitation strategy

In short, my account of dialogue as profound facilitation strategy aimed at positioning dialogue as a learner-centred approach, sensitive toward the inaccessible character of learners as interlocutors. I attempted to give an idea of the ethical nature underpinning dialogic relations and the moral demands toward which an ethical community should strive. I concluded by mentioning several moments I consider important within a dialogue, namely presenting a dialogical stimulus, deconstructing, critiquing, reconstructing, debriefing and reflection. These moments are not characteristic of all dialogues, but to my mind are necessary if one wants to underscore the potential of a symbiotic fortification between dialogue as facilitation strategy and the ideal of infusing a culture of human rights into classrooms (3.4).

2.5 CONCLUSION

The critique of the theoretical conceptions of dialogue provided in Section 2.2 assisted me in highlighting elements pertaining to dialogue that need attention should it be promoted as a facilitation strategy. My main conceptual findings in this regard included the following: that dialogue should be promoted normatively; that dialogue should not lean toward being either knowledge-driven or experience-driven, but should transpire in a balanced manner; that dialogue in the context of education should be defined in terms of educational theory and philosophy; that the notions of knowledge, understanding, identity, critique and consensus should receive priority in a conception of dialogue; that dialogue should not be understood as the opposite of monologue because this will give a one-dimensional view of dialogue; that the perspective of the child as learner and interlocutor should be considered; and that dialogue should not be viewed as operating in a universalist or particularist realm, but in various ethical communities. The philosophical exploration of dialogue (2.3) further assisted me in constructing my ideas concerning dialogue as facilitation strategy. In mirroring dialogue on various philosophical paradigms, multiple layers of meanings and forms that dialogue as facilitation strategy could adopt became evident. These theoretical and philosophical aspects assisted me in conceptualising my own conception of how and

why dialogue ought to transpire. Hence, the importance of philosophical methods as foundation for empirical enquiries, as discussed in Section 1.5.4.1, is accentuated. In the next chapter I will relate the ideas pertaining to my conception of dialogue (2.4) to the infusion of a culture of human rights in the classroom.

CHAPTER 3

INFUSING THE CLASSROOM WITH A CULTURE OF HUMAN RIGHTS

"The development of a human rights culture is crucial, because it is one of the ways by which physical humans can try and invent social humans in ways appropriate for our dislocated, statist, industrialised and globalising age. ... The truly emancipatory moment will be when the universal 'I' totally embraces the universal 'an other'."
(Booth 1999, 65)

3.1 INTRODUCTION

The "truly emancipatory moment" in the "development of a human rights culture" as articulated in the above quote could suggest that humans globally adopt the attitude of infinitisers (2.4.3) in the context of various forms of ethical communities. This ideal is surely not easy to attain, but definitely suggests that the discourses concerning a human rights culture are related to morality, above and beyond the legal nature of human rights. However, one often finds, for a variety of reasons, that discourses on (human) rights condone the necessary moral underpinning. One such example could be found in a recently published article by *Time* magazine (April 9, 2007). In this article titled "Parents: Relax. Teens are acting more responsibly. It may even be time to reward them with some of the rights adults have", John Cloud presents several statistics concerning adolescents in the United States which indicates that they generally behave better and are more responsible. Then, based on the book by Robert Epstein – *The Case Against Adolescence: Rediscovering the Adult in Every Teen* – he asks the question whether adolescents should be rewarded with more rights for their generally 'good behaviour'. On a psychological as well as a legal level this proposition has many implications. The intention is not to explore these implications, but to demonstrate how human rights infiltrate many diverse discourses; and simultaneously refrain from mentioning the moral significance of rights. In brief response to this debate I am particularly concerned about the way that human rights are in some instances 'commodified'. Or put differently, rights in some extreme discourses become a mere 'article of trade'; for example, if you want this or that right, just behave in this or that

way and the right will be rewarded. The commodification of rights, to my mind, does not only lead to behaviourism, but separates human rights from its moral significance which might be detrimental to any attempt to infuse a culture of human rights. In addition, when the values and inherent principles of human rights are bluntly eroded, it might have disparaging implications for human rights in education. With regard to the commodification of human rights, Hastrup (2003, 26) states that “human rights have become the means of exchange par excellence in an international community”. From this introductory example and response, I will attempt to focus on the moral significance of a culture of human rights for the classroom as ethical community.

I will commence by arguing from the standpoint that dialogue has the potential to constitute the infusing of the classroom with a culture of human rights. The notion of infusing a culture of human rights, in the context of education, is frequently tenuously articulated by those referring to it. The discourse of infusing the classroom with a culture of human rights is also not uniquely South African, but fits into the international discourse concerning the nurturing of a global human rights culture. My contention in this chapter will be to focus on possible understandings of infusing the classroom with a culture of human rights. However, I will begin with the assumption that conceptions underpinning human rights determine the understanding of infusing a culture of human rights. For this reason I will elaborate on the notion of human rights (3.2.1; 3.2.2), whereafter I will link the discussion to what a culture of human rights (3.2.3) and infusing a culture of human rights in the classroom might entail (3.3). Throughout these discussions I will highlight elements of what I imagine a culture of human rights and infusing a culture of human rights in the classroom ought to entail. Lastly I will indicate or draw the connection between dialogue as facilitation strategy and infusing the classroom with a culture of human rights to indicate how dialogue as such could be constitutive to a culture of human rights (3.4).

Based on the discussion in Section 1.5.4.1, I will use elements of the following philosophical methods to guide the literature for this chapter: analysing and clarifying concepts; critiquing concepts in terms of ideology; exploring hidden assumptions underpinning specific schools of thought; evaluating arguments through critique and/or sympathy; questioning certain practices or policy; presenting normative accounts of how things ought to transpire; and assembling practical challenges with other disciplines to seek solutions for predicaments.

3.2 HUMAN RIGHTS

Logical construction teaches us that defining a concept by using the very concept in the definition begets inconsistency in the definition (Seleoane 2001, 7); for example: “Human rights are rights held by individuals simply because they are part of the human species” (Ishay 2004, 3). I do not aspire to explore multiple definitions of human rights. I anticipate that such an endeavour might end up in tautologous reasoning (as indicated in the above example) which might not reveal much about the historical understanding of human rights and its implications for a current conception of human rights in the context of education. Besides the danger of tautology in defining human rights, it should be noted that the concept in itself is “politically charged” (Ishay 2004, 6) and it therefore makes more sense to explore the politico-philosophical discourses concerning human rights. In Section 3.2 I will first explore the historical development of human rights as a global phenomenon, but also further the discussion that I commenced with in the first chapter regarding how human rights has manifested historically in South Africa. Thereafter I will focus on the main metatheoretical discourses that guide discussions of human rights. Throughout these discussions I will begin by formulating my own ideas and positions, which will be summarised in terms of the ethical community and a culture of human rights in Section 3.2.3.

3.2.1 Historical development of human rights

In the following two subsections I will posit a brief historical synopsis of several discourses that gave rise to the notion of human rights. I will not, especially in the first section, focus excessively on the controversies that accompanied the various discourses that fed into the general human rights development, since this might result in a lengthy discussion beyond the scope of this research. In the second part and sections to follow I will refer to this broad historical account. Regarding the second section, I will go into a deeper discussion to show how the economic, historical and socio-political discourses in South Africa shaped the way human rights manifest in the curriculum documents and related policies and reports.

3.2.1.1 The global development of a human rights discourse

In her book, *The History of Human Rights: From Ancient Times to the Globalization Era*, Micheline Ishay (2004) provides a global genealogical account of historical human rights developments. She refers to examples of both secular and religious traditions to commence her exploration into the origins and evolution of human rights. Amongst others, she refers to the ancient Babylonian Code of Hammurabi that supported punishment and justice, the first ecosystem statements proposed by Hindus and Buddhists, the promotion of mass education by Confucians, the natural laws upheld by ancient Greeks and Romans, and human solidarity acknowledged by both Christianity and Islam (Ishay 2004, 7). Ishay (2004, 7) explains that just as China, India and the Muslim world surpassed their European counterparts vis-à-vis human rights developments in medieval times; so Europeans outdid China, India and the Muslim world during the European Enlightenment period. This was mainly because Enlightenment ideals instigated power for the West which initiated modern conceptions of humanity that relate to human rights (Ishay 2004, 7).

As a result of denominational hostilities in Christianity several philosophers began using a secular language that focused on common humanity (Ishay 2004, 7-8). This secular language was later adopted by revolutionaries all over the world as well as by advocates of the rising capitalism (Ishay 2004, 8). This secular and inherently universal language greatly informed the liberalist traditions' general lexis (Ishay 2004, 8). In the years to follow, liberal capitalists further developed this secular, universal language in what we commonly today refer to as human rights (Ishay 2004, 8). However, as Ishay (2004, 9) resolutely points out, it was not only the liberalists who contributed to the historical tradition of human rights, but also the socialists. Socialist influences are especially evident where rights deal with labour issues and the marginalisation of individuals as a result of economic inequity created by the liberalist tradition (Ishay 2004, 9). Socialists aimed at executing the Enlightenment ideals of *liberté*, *égalité* and *fraternité* (Ishay 2004, 9). Additionally, Ishay (2004, 10) indicates that the continuing dispute between liberalists, who tend to argue more on a universal level, and socialists, who mostly argue on a cultural level, yielded the intense polarisation between universalists and particularists in the human rights discourse. She argues that not only does this polarisation guide our current debates concerning human rights, but that it is also misleading (Ishay 2004, 10).

In this regard, Wilson and Mitchell (2003, 1-2) argue that in anthropological circles the bifurcated debate of universalism versus relativism has been transcended partly due to an increase in awareness of how political elites manipulate the philosophy of relativism to justify their own dishonesties. This bifurcated debate, they argue, has been swayed in the anthropological discourse to a “new humanitarianism” aiming at “global justice”; that is “the development of a global human rights machinery” (Wilson & Mitchell 2003, 2-3). According to these authors, the development of this new humanitarianism, and the accompanying cosmopolitan movement and rights focus, are related to general economic development. In this regard they maintain that “[i]n the world of economic development, key agencies such as the World Bank and government development ministries became converts to a ‘rights-based’ approach to development” (Wilson & Mitchell 2003, 3). With this brief outline in mind, I will now turn to the historical development of a human rights discourse in South Africa.

3.2.1.2 The development of a human rights discourse in South Africa

In Chapter 1 (1.2.1 – 1.2.3) I briefly mentioned aspects of the socio-historical and political notions that gave rise to the development of a human rights discourse in education in South Africa. Here I will focus more on the general economic, socio-historical and political discourses that have led to the mounting status attached to human rights in South Africa. Despite the fact that human rights only became part of education discourses in 1997, this issue has a long legacy in certain political circles, especially the now ruling African National Congress (ANC) who constituted most of the pre-democratic opposition in South Africa. Asmal, Chidester and Lubisi (2005, 1) state that

*Africans’ Claims in South Africa*²¹ asserted human rights, including socio-economic rights, women’s rights, and other rights, in ways that were far ahead of international developments. In asserting those rights, however, the ANC leadership located their claims in the South African struggle. ... In *Africans’ Claims* ... the leadership of the ANC asserted human rights precisely because those rights were being systematically denied in South Africa.

²¹ The *Africans’ Claims in South Africa* is a document assembled by the ANC in response to the Atlantic Charter – the forerunner to the United Nations Charter. This document was formally adopted by the ANC in 1943 (Asmal, Chidester and Lubisi 2005, vii).

Firstly, it is worthy of note that the human rights discourse in South Africa is not as immature as it is often believed to be. In their book, *Legacy of Freedom: The ANC's Human Rights Tradition*, Asmal, Chidester and Lubisi (2005) discuss all the main developments in South Africa that led to the final formulation of the Bill of Rights that was adopted in 1996. They begin with the human rights-related writings of Pixley ka Isaka Seme, the founder of the ANC, that date back to 1906 and include the critical responses to these writings by women such as Charlotte Maxeke (Asmal, Chidester & Lubisi 2005).

Secondly, in the indented quote provided above one finds one possible reason why South African education focuses so much on human rights, namely as a response to pre-democratic injustices. In the context of education, Carrim and Keet (2005, 107) postulate that human rights are used in education to orientate previously deprived learners toward competing on the global economic market and as such "human rights is thus propelled by the contradictory 'pulls' and 'pushes' of human rights and democracy, and capitalist development simultaneously".

In addition, one can derive from Section 3.2.1.1 another possible reason for the intense focus on human rights in education, namely that global economic forces suggest human rights as a basis for developing countries. As a result of the pre-democratic regime's governance, South Africa entered a new-found democracy with an external debt burden (Waghid 2001, 458). The newly-elected government had to obtain fiscal assistance from multinational agencies such as the World Bank and International Monetary Fund to assist in alleviating this debt burden (Waghid 2001, 458). This fiscal assistance was accompanied by social, political and economic demands imposed on South Africa in general. In this regard, Smyth and Shacklock (1998, 57) observe that "the similarity of association between the policies of the [World] Bank and educational policies being actively pursued by governments around the world are so similar as to be uncanny". Hence the 'rights-based approach to development' cherished by some multinational agencies are mirrored in South African education as a result of economic occurrences. In addition, the liberal ideals underpinning this rights-based approach to development are noticeable in Article 7(1) of the Bill of Rights. Articulated in the second chapter of the South African Constitution of 1996 (just as in the Universal Declaration of Human Rights of 1948), it reads as follows: "The Bill of Rights ... enshrines the rights of all people in our country and affirms the democratic values of

human dignity, equality and freedom.” This example is not only demonstrative of liberal natural rights influences, but indicates how South Africa adopted a global human rights language, based on universalism, as part of a global moral evolution (cf. Dunne & Wheeler 1999, 7).

Therefore, in brief, human rights discourse in South Africa is not only a result of the historical, social and political circumstances of the country; but also a result of its economic events and related attempts to become global economic participants.

Next I will explore the main philosophical discourses concerning human rights. I will also draw on this information to construct my own understanding of a culture of human rights.

3.2.2 The main philosophical discourses concerning human rights

Gearon (2003, vii) provides three main reasons why it has become all the more important to be *au fait* with human rights in the context of education. He firstly states that human rights are universal constructs, but are not always understood in such a general way (Gearon 2003, vii). Secondly, he argues that due to increased attention bestowed on education to deal with matters concerning human rights, mainly through education for citizenship, the issue of human rights requires more attention (Gearon 2003, vii). Thirdly, he underscores the international significance of human rights as a background for social justice that highlights responsibilities as well as rights (Gearon 2003, vii). These justifiable reasons seem to begin with an assumption that human rights are universal constructs more so than particularist constructs. In an earlier work Gearon (2002, 343) summarises the work of Coates (2002) who rejects the “polarisation of the argument in which universalism comes to be understood as the very antithesis of particularism (and vice versa)”. In these arguments, mainly related to education, three core philosophical discourses are emphasised concerning human rights, namely those who argue for a universalist approach to understanding human rights, those who argue for a particularist approach to human rights, and those who are not in favour of the bifurcation of an argument concerning universalism and particularism.

At this stage I will briefly define what I understand by universalism and particularism and terms related to these concepts, since they will frequently feature in the discussions below. *Universalism*, understood on a moral level, abounds with the position that general principles or moral demands count for all humans irrespective of their cultural and/or religious differences (Blackburn 2005, 375). In the context of human rights, universalists will argue that human rights principles are general and applicable to all people irrespective of their underlying differences. On a philosophical level, the notion of *moral realism* is often linked to universalism since it too upholds the belief that moral truth is not grounded in the variable nature of human beings, but in the common nature of human beings (Blackburn 2005, 242).

In contrast, (moral) *particularism* constitutes the notion that general principles, moral demands or common denominators are of no importance because humans react in different ways to situations (Blackburn 2005, 241). Particularists will argue that human rights principles cannot be universal since humans are embedded in cultural and/or religious environments that promote different principles which could be different and/or contradictory to the principles of others. *Relativism* (or cultural relativism or culturalism), which promotes the argument that truth is relative to the human subject judging it, precisely because humans have different viewpoints because of their diverse backgrounds (Blackburn 2005, 315), is often linked on a philosophical level to particularism.

The opening of this section aimed to reveal the tension that exists in conceptions of human rights on an ontological level – to be exact, the tension between universalism and particularism. On an epistemological level the ideas of foundational and anti-foundational standpoints seem to receive dominant status. *Foundationalism* roughly endorses a view of knowledge as structured and firmly based on fixed foundations (Blackburn 2005, 139), while *anti-foundationalism* rejects the view that knowledge is secure and certain and maintains that knowledge is relative. It appears that the moral element of human rights, above and beyond its legal constituent, is agreed upon virtually in all disciplines. I will therefore begin by exploring the ontological and epistemological claims made vis-à-vis human rights and contextualise these explorations in the context of several metatheoretical positions and background social theories concerning human rights. The aim of doing this is not only to contemplate arguments in support of human rights in education, but also to show, in some

instances, how the ideologies of many metatheoretical positions have shaped our understandings and operations regarding human rights in the context of education in South Africa.

To guide these explorations, I will use the metatheoretical positions identified by Dunne and Wheeler (1999, 1-26) in the introduction to an anthology titled *Human Rights in Global Politics*. These positions, illustrated in Table 3.1 below, include (3.2.2.1) liberal natural rights, (3.2.2.2) traditional communitarianism, (3.2.2.3) communitarian pragmatism and (3.2.2.4) cosmopolitan pragmatism. As will be revealed in the discussions to follow, positions 3.2.2.1 and 3.2.2.2 are relatively easy to distinguish, while the differences between positions 3.2.2.3 and 3.2.2.4 become more difficult to tell apart. In discussing these metatheoretical positions, the notions of universalism, particularism (relativism), foundationalism, anti-foundationalism, and the bifurcation of concepts will receive consideration.

Table 3.1: Metatheoretical positions in discourses concerning human rights (taken from Dunne and Wheeler 1999, 4)

		<i>Ontology</i>	
		Cultural relativism	Universalism
<i>Epistemology</i>	Anti-foundationalism	3.2.2.3 Communitarian pragmatism	3.2.2.4 Cosmopolitan pragmatism
	Foundationalism	3.2.2.2 Traditional communitarianism	3.2.2.1 Liberal natural rights

3.2.2.1 Liberal natural rights

Liberalism as a political ideology centres on the individual and his/her rights. These rights, according to Blackburn (2005, 209), include amongst others the following: “equality of respect, freedom of expression and action, and freedom from religious and ideological constraint”. From a liberalist perspective human rights are thought of as universal constructs that are ontologically anchored in “the belief that morality exists by virtue of our built-in humanity” (Dunne & Wheeler 1999, 4). To demonstrate this liberal view of human rights, Ishay’s (2004, 3) explanation of human rights is useful:

Human rights are rights held by individuals simply because they are part of the human species. They are rights shared equally by everyone regardless of sex, race, nationality, and economic background. They are universal in content.

This explanation underscores the philosophical grounding for a liberal view of human rights, i.e. natural law, which promotes the belief in unity amongst all humans regardless of underlying differences (Dunne & Wheeler 1999, 4). Classically, natural law was approached by focusing on duties, while more contemporary viewpoints lean toward how natural law could substantiate arguments in support of a universal perspective of rights (Dunne & Wheeler 1999, 5). In contrast to natural law, one finds positive law. Positive law refers to the law put into effect by a country's police and judiciary institutions (Brown 1999, 106). Therefore, positive law could be related to legal rights, while natural law relates to the moral dimension of rights. These concepts, in the context of universalism, are described by Brown (1999, 107) as follows: "[I]t seems that some idea of natural law must underlie all genuinely universal approaches to human rights ... natural law is the basic foundation for rights discourse other than positive law." Regarding the question of epistemology, liberalists argue that reasoning about what counts for a natural right is transcultural and on this basis they adopt a foundationalist perspective toward knowledge (Brown 1999, 107). With this understanding of liberal natural rights in mind, I will now turn to two matters of critique against this metatheoretical position. This discussion will be accompanied by several tangential arguments to begin constructing my understanding of a human rights culture in the context of education.

a. The transcultural nature of reasoning and the nature of knowledge

Liberal natural rights advocates will argue that the transcultural nature of reasoning (and subsequent consensus) will provide a firmly fixed foundation for knowledge about what a natural right might be. Dunne and Wheeler (1999, 5) summarise Brown's (1999, 108-109) critique of this viewpoint by arguing that

... the faculty of reason which is assumed to be transcultural enables individuals to deduce the correct moral code by which to live their lives. This is an appealing idea but the fundamental weakness of 'practical reason' is that it cannot easily explain *why* [my accentuation] moral practices vary within and between cultures.

My response to this would be that dialogue, which could in some instances adopt the form of practical reason, could provide ample space for interlocutors to discuss *how* moral practices vary in and between cultures and in so doing address *why* they possibly vary. This does not mean that the outcome of the dialogue – regardless of what it was – is final and/or fixed. My intention is to show that the problem or ‘weakness’ of this position does not necessarily lie within the realm of practical reason, but rather in the realm of the inherent polarisation of epistemology as either foundational or anti-foundational. Hence, I agree with liberalists that transcultural reasoning is possible (and necessary), but would argue that it will not necessarily provide a firmly fixed foundation for knowledge about rights. My contention is that the finality underpinning the idea of a ‘firmly fixed foundation’ is not desirable, but rather an ongoing contemplation about the epistemological foundation for human rights.

b. The nature of humans, presentism and culture

Dunne and Wheeler (1999, 5) also criticise supporters of a liberal natural rights approach for not being able to justify an understanding of the nature of humans in support of the notion of human dignity. In response to this, Booth (1999, 32-33) describes the inadequacy of liberalists to substantiate the nature of humans in terms of presentism. Thus he also positions himself to argue for other possibilities concerning metatheoretical positions and background social theories concerning human rights. Presentism refers to the static, ahistorical view of societies and cultures that promotes human rights as reflections of “the so-called human condition – a world made up of people(s) with essentially ‘tribal souls’”. In the context of presentism, human rights could be described in terms of a fixed theory of human nature, because human nature does not evolve. All that matters is the present-day understanding of human rights, hence the notion of present-ism. This view also underscores the position that universal human rights are not possible since there is no universal ethical community (Booth 1999, 32-33).

However, in adopting a macro-historical approach²² it is evident that humans do change, albeit at different moments in time, and so do social constructs such as human rights. In this regard Booth (1999, 34) states – and I fully agree with his standpoint –

²² A macro-historical approach should be understood as a view of humans not only as animals with static cultures, but also as animals with a history characterised by persistent change (Carrither 1992, cited in Booth 1999, 33).

that “[t]he key move is to anthropologise and historicise human rights and to see the culture of human rights as one aspect of our species’ cultural evolution”. In arguing in this way he does not prophesy that a profound universal rights culture will definitely transpire, but merely states that on anthropological and historical levels, there is no reason to reject such a possibility (Booth 1999, 35). In arguing this way, he thus accepts the universality adopted by liberals. He further argues for sociality theory to be used to overcome the tyranny of presentism because sociality succeeds culturality. He argues that sociality as theoretical grounding “exposes and emphasises the openness of human social potential; it challenges the assertive *is*, with its implications both of a full knowledge of the world ... and of timelessness ...” (Booth 1999, 35).

I concur with Booth’s use of presentism as critique against liberalism, but will propose that elements of this argument could be extended to embark on conceptualising the notion of a culture of human rights. The inverse of presentism provides valuable features to elaborate on my own ideas regarding the notion of a culture of human rights. In arguing for an inversed position, and thus for a macro-historical approach, I do not claim that such an approach is the only possibility for explaining a human rights culture, but that it is valuable in so far as it opens up other alternatives for understanding a culture of human rights. Culture defined in a static, ahistorical entity is not adequate in conceptualising the notion of a culture of human rights. Such a narrow, present-day perspective could, for example, not justify inconsistencies evident in one culture. A major reason for this could be that the historical and anthropological development that causes inconsistencies is not considered. Furthermore, narrow conceptions of culture are often motivated by using ethnicity, religion, belief systems, principles, and so forth as determinants for culture. My argument will be in support of a non-static view of culture that transcends such narrow justifications to include all humans as inhabitants of a global network constituted by various ethical communities. Herewith I intend to demonstrate that human nature constantly changes and that at present a notion such as ‘culture’ should include groupings of, for example, global culture and classroom culture. In arguing in this way I propose that the classroom is an ethical community in its own right. Booth, drawing on the work of Carrither (1992, cited in Booth 1999, 37), states that “we must ‘reassemble’ our pictures of human society ‘without the sharp boundaries or the unalterable tradition’”.

3.2.2.2 Traditional communitarianism

Blackburn (2005, 68) describes communitarianism, as a political ideology, as

[a] model of political organization that stresses ties of affection, kinship, and a sense of common purpose and tradition, as opposed to the meagre morality of contractual ties entered into between a loose conglomeration of individuals.

The above quote articulates the extreme significance that communitarians attach to cultural relations, and for this reason one finds that a traditional communitarian justification of human rights is ontologically settled in a belief in cultural relativism which promotes morality as strictly linked to culture and hence to be grounded in cultural tradition (Dunne & Wheeler 1999, 8). Herewith goes the assumption that all people adhering to one culture hold more or less the same values, beliefs and principles. Within this context “we have rights by virtue of our community and not some abstract notion of ‘common humanity’” (Dunne & Wheeler 1999, 8). Thus, for a traditional communitarian the notion – often upheld by liberalists – that individuals possess of inalienable rights, would almost seem inconceivable. The liberal natural rights approach and traditional communitarian approach differ in terms of ontology, but agree about the epistemological nature of human rights. Hence, traditional communitarians support foundationalism, which views knowledge about human rights as structured and anchored in fixed (culturally bound) foundations. Below I will respond to two premises often upheld by traditional communitarians, whilst providing some examples from the South African context.

a. Culturalism and intracultural diversity

Brown (1999, 108) argues that cultural relativists – who often believe that all people adhering to one culture hold more or less the same values, beliefs and principles – are too often unable to justify competing values. In arguing in this fashion he does not wish to promote a universalist perspective in the way liberalists would, but seeks to overcome the dichotomy between universalism and cultural relativism by proposing that the epistemological foundationalism underlying each position should be reconsidered. His arguments are predisposed to an anti-foundationalist understanding of human rights epistemology which simultaneously underscores cultural relativism. By arguing in this way he shows an inclination toward a communitarian pragmatic position,

which will be explored in Section 3.2.2.3. However, in an attempt to overcome the dichotomy between universalism and particularism by proposing that the epistemological foundationalism underlying each position should be reconsidered in terms of anti-foundationalism, he merely creates another dichotomy which does not necessarily solve the first dichotomy. The problem remains that cultural relativists are too often unable to justify competing values. This notion could be called 'culturalism'.

Booth, unlike Brown, uses the critique on this predicament of culturalism as a point of departure for his argument for a universal understanding of human rights. Booth (1999, 36) states that culturalism entails the "reduction of social and political explanations to culture and to the black-boxing of cultures as exclusivist identity-referents". A culturalist view depicts humans as individuals embedded in cultural (and religious) environments. Each of these environments proffers diverse sets of principles which might not be consistent with the principles of others, and therefore any attempt to universalise common principles for all human beings to abide by is merely an effort at attaining utopia. Booth's (1999, 36-41) main argument against culturalism centres on a denunciation of the view that cultures would favour traditional values above emancipatory values.

In Section 3.2.2.1.b I commenced the argument for a more comprehensive understanding of the notion of culture. Here I will further elaborate on the inability of a narrow understanding of culture to account for people's conduct in different circumstances. I am inclined to argue in accord with Booth that cultures and religions are not as rigid as activists of culturalism often wish to present; especially when it comes to principles and values they to which they adhere. For example, in South Africa sexism is often evident in the principles and values some cultures uphold. This cultural phenomenon contrasts with the universal movement toward anti-sexism also endorsed by the South African Bill of Rights. However, it may be that not all individuals belonging to this culture believe that sexism is justified and might for the purpose of specific incidences adhere to other sets of principles and values to justify their claims. Thus, intracultural diversity is found which does not justify competing values and principles but only underscores the importance of internal diversity.

In addition, in response to Booth's assertion that cultures would favour emancipatory values above traditional values, I would argue that in many instances, especially in

more communitarian environments, people might still adhere to traditional values (or principles) even though they might desire emancipatory values (or principles). This notion might be the result of the individuals' fear of being rejected by those that share these values or the need to be accepted by a cultural community that holds more or less the same beliefs.

b. Culturalism and traditionalism

Booth (1999, 39) also argues that the danger of culturalism lies in its propensity to propagate traditionalism when he states that

[t]he main problem with culturalism is traditionalism, the propagating of traditions to serve (conservative) power interests; this often includes special reference for practices based in a society's religion ... Culturalism ... reproduces traditionalism, and this can have several regressive consequences for the theory and practice of human rights.

The movement in support of culturalism (and inherently traditionalism) is evident in several education discourses that have emerged since 1997. One example is that of the "Conservative Christian Lobby" who responded to the introduction of the new curriculum (Chisholm 2005, 202-204). Their main concern centred on the possible future outcome that the values promoted in the curriculum might have (Chisholm 2005, 203). Their arguments were for the most part hostile to the explicit enhancement of humanistic values (human rights values) and the overall emphasis on social justice, equity, tolerance and diversity (Chisholm 2005, 203). It could be argued that this lobby's tendency to reflect extreme culturalism, with reference to religion, caused them to become traditionalist in their arguments. Many of their arguments remain anchored in the beliefs upheld by the Christian Nationalist Education dogma (as articulated in 1.2.2). Chisholm (2005, 203) mentions several of this lobby's main concerns, which to my mind reinforces the argument that this lobby favours traditionalism:

Common elements of the discourse of opposition to the curriculum were hostility to 'secular humanism', 'interfaith religion', sexuality in the curriculum, history of Africa and black people, and exposure of white and Christian children to 'pagan' faiths and cultural practices. A demand in one of the petitions was for the right to 'private conscience, private enterprise and family values'.

Some educators who still adhere to such a dogma disregard the importance of human rights values and human rights in education on the premise that humanism goes against the very principles promoted by Christianity, or that they believe that human rights should not be the focus, but human privileges²³. Such an attitude has the propensity to undermine the potential that human rights values have to unite diverse people in South Africa. I agree with Booth (1999, 37) that “[c]ulturalism is tempting ... because it simplifies, and makes complexity easier to handle”. I would also argue that culturalism creates a danger for the undermining of human rights in education, both in theory and practice, due to its proclivity to promote traditionalism.

3.2.2.3 Communitarian pragmatism

Pragmatism’s essential belief is “that the meaning of a doctrine is the same as the practical effects of adopting it” (Blackburn 2005, 287). Hence, the meaning of a human rights canon is indistinguishable from the practical effects it brings about when adopted in a particular context. Communitarian pragmatism as metatheoretical position is ontologically grounded in cultural relativism and on epistemological level in anti-foundationalism. This means that activists of communitarian pragmatism will view human rights as embedded in cultural and/or religious environments and, in addition, they would uphold the position that knowledge concerning human rights is by no means secure and definite, but rather relative. Brown (1999, 199-120) draws on the work of the postmodern philosopher Richard Rorty to argue for a movement toward communitarian pragmatism. Rorty’s position serves passably as a response to an anti-foundationalist view, but according to Brown (1999, 120) is deficient in justifying the relativist ontological nature of human rights underscored by communitarian pragmatism. To further elaborate on this metatheoretical position I will explain Rorty’s main ideas in this regard.

Rorty (1989, cited in Brown 1999, 119) proposes thrusting aside epistemological foundationalism when it comes to rights, since reason cannot always justify epistemology and ‘doing the right thing’. He states that human rights do not benefit from enhanced moral knowledge, but from sharing in people’s lifeworlds and poignant experiences (Rorty 1993, cited in Josephides 2003, 231). In this regard Mackie (1977,

²³ In Afrikaans this would be translated more aptly as: “Die fokus hoort nie op *regte* te wees nie, maar op *voorrechte*.”

cited in Josephides 2003, 232) argues that ‘doing the right thing’ requires that people rely on their intuition or ‘moral sense’.

Rorty (1989, cited in Brown 1999, 119) focuses on how rights could, even in culturally diverse environments, provide a niche of “shared moral identity” that unites individual others as a “moral community²⁴”. Regarding those societies that do not reflect a moral community, Rorty states that they are not necessarily “wrong or irrational” but rather “deprived” (cited in Brown 1999, 119-120). Here ‘deprived’ does not refer to being fiscally underprivileged, but to being deprived from security and sympathy (cited in Brown 1999, 120). Brown (1999, 120) explains the notion of ‘deprived’ as used by Rorty in the following way:

... deprived of the security and sympathy that has allowed us to create a culture in which rights make sense. They are in need of an environment in which they can reflect on these matters in relative safety, they are in need of a sentimental education ... we need to argue for and promote the extension of the human rights culture as a *culture*, and not as a movement that could be grounded by some knock-down moral reasoning.

In this explanation two important aspects, which I strongly support, need to be contemplated further.

a. Education as secure and compassionate space for developing an ethical community

The first is that all countries – and I will include those who appear to have a ‘stable’ ethical community – should, through for example education, provide a secure and compassionate space for individuals (as representatives of diverse lifeworlds) to articulate their ideas. This requires that education practices should allow for methodologies that assist individuals to open up. Based on the work done in the previous chapter, I would propose that dialogue serves as one means by which institutions such as schools could provide a secure and compassionate space for interlocutors to share their lifeworlds and the implications thereof for the wider rights discourse.

²⁴ I use the notion ‘moral community’ only in the context of Rorty’s work, since this is his preferred term. In my view the use of the notion ‘ethical community’ is more useful since it does not only refer to a ‘shared moral identity’, but also to a shared interest in dialogue as ethical praxis.

b. A human rights culture and infinite dialogue

The second point I would like to emphasise is that we should not think in terms of rights as a once-off discourse that is epistemologically anchored and final. Rather, we should view the notion of a culture of human rights as a developing entity that would in itself change over time and space. In this regard I believe that constant moral reasoning, dialogue and intuitive argumentation does have a value in the discourse of a culture of human rights, that this reasoning should never be finite and that it should be inclusive of as many voices as possible.

3.2.2.4 Cosmopolitan pragmatism

Cosmopolitanism, unlike particularism, has a lengthy history which makes it a very appealing option for a discourse of human rights. Booth (1999, 61) briefly pinpoints this history as follows:

The idea of a cosmic *polis* ... can be traced in the Stoic philosophers of Greek times, the medieval idea of a united Christendom, the ideas of Dante and other writers about a worldwide empire, the Islamic vision of one *umma* or world community, the peace plans of the rationalist philosophers of the eighteenth and nineteenth centuries, the Enlightenment commitment to universal reason, the universalist ideals of *liberté*, *égalité* and *fraternité* released by the French Revolution, the schemes of World Federalists, imaginings of global Utopias and the rest.

Due to this long history of cosmopolitanism, the derived cosmopolitan pragmatism generally holds a belief in universalism unlike the culturally relativist underpinning of communitarian pragmatism. However, similar to communitarian pragmatism, it supports the idea that epistemology vis-à-vis human rights is not foundational. This move toward universality and a cosmopolitan perspective is best articulated in the work of Parekh. His main thesis is that humans could express their moral life in different ways, but that this does not exclude anyone from being judged according to basic universal (human rights) values (Parekh 1999, 130-131). He refers to the latter notion as “minimum universality” which “represents an intermediate position between relativism and monism” (Parekh 1999, 130-131) and in this light should be viewed as one means to overcome the bifurcation of universalist and particularist discussions. The notions of relativism and monism could be explained as opposing points on a continuum, with minimum universality as an equidistant on this continuum. On the one

hand one finds relativists who portray the belief that truth (about human rights, for example) is relative to the person judging it and that there could be no means of judging truth on the basis of universal ('objective') criteria (Parekh 1999, 128). On the other hand, antagonistic to the belief in moral diversity, moral monism promotes the idea that it is possible to judge others and to comment on how people ought to live their lives as individuals in a broader society (Parekh 1999, 129). Parekh (1999, 130-131) describes the idea behind minimum universalism – as a central idea to cosmopolitan pragmatism and democracy where human rights are concerned – as follows:

... the universal values constitute a kind of 'floor', an 'irreducible minimum', a moral threshold, which no way of life may transgress without forfeiting its claim to be considered good or even tolerated. Once a society meets these basic principles, it is free to organise its way of life as it considers proper.

In short, Parekh suggests a benchmark of universal values to be adhered to by all before societies can practise their unique principles and values. In the next two subsections I will comment and elaborate on this suggestion.

a. Global benchmarking as a basis for local intervention

The notion of a global benchmark might be questioned when considering that this viewpoint leaves little space for countries to make their own choices and that a global benchmark might harm the autonomy of nation-states. However, I would argue that such debate should be understood in a multiplicity of dimensions. On an economic level, for example, I would argue that each country's situation and resources differ vastly and that an attempt toward global centralisation might be perilous to equal economic prosperity. Falk (1999, 191) stretches this argument and posits that economic globalisation "weakens the overall capacity and will of governments to address human wrongs". Without further elaborating on this argument, I would argue that whilst economic centralisation might disempower the nation-state, moral 'centralisation' might assist in overcoming human wrongs evident in some nation-states. On a moral level the global society, as one possible ethical community, has a responsibility when it comes to nation-states too, especially where a nation-state commits atrocities. In this sense a global benchmark of values and/or principles, embedded in human rights, for example, serves as a basis on which intervention could take place when atrocities occur.

b. Cosmopolitan democracy and global dialogue

However, it might be argued that such ‘minimum standards’ (global benchmarks) could lead to mediocrity of profound values and principles. The question to be asked is: *How does one possibly derive at such a set of universal values without being mediocre?* I would argue that continuous dialogue and subsequent consensus might be an option (3.2.2.1.a). In this regard Parekh (1999, 140) postulates that

[t]he point of a cross-cultural dialogue is to arrive at a body of values to which all the participants can be expected to agree. Our concern is not to discover values, for they have no objective basis, but to agree on them. This is not a matter of teasing out the lowest common denominator of different cultural traditions ... Values are a matter of collective decision, and like any other decision it is based on reasons. Since moral values cannot be rationally demonstrated, our concern should be to build a consensus around those that can be shown to be rationally most defensible.

I fully agree with Parekh’s argument that is in contrast to that of Brown and Rorty explained in Section 3.2.2.3, because he believes that reason and dialogue could indeed be used to justify universal and common values whilst being respectful of cultural differences. I would just add that reason and dialogue could also be complemented with intuitive argumentation as a basis for justifying universal values. This notion is thoroughly articulated by Booth (1999, 57) who explains the value of cosmopolitan democracy, which promotes democracy both within and between countries, as “an inclusive multicomunity ‘multilogue’, aimed at standard-setting in ways that will reduce human wrongs, and balance a tolerance of diversity with a diversity of tolerance”. Booth (1999, 65-66) concludes by expressing his hope “for a cosmopolitan democracy aimed at reinventing global human being – being human globally – based on the politics of the-I-that-is-an-other, badged with common humanity”.

The philosophical exploration undertaken thus far has provided an idea of the foremost viewpoints regarding human rights and has helped me to position my own arguments in relation to wider discourses. In the following section I will use this exploration and my own viewpoints to elaborate my understanding of a culture of human rights.

3.2.3 The ethical community and a culture of human rights

A liberal natural rights discourse to human rights does not provide sufficient foundation for the development of a culture of human rights. Firstly, it is too egotistical to justify the notion of an ethical community; secondly, it is mired by an over-emphasis on fixed knowledge about human rights on a moral level; and thirdly, the view it portrays of humans and cultures are too inert. Regarding the first point, my hypothesis is that a culture of human rights is somewhat allegorical in the sense that it represents a way of life, or an ideal, and that a culture of human rights can only be anthropomorphised when it is supported by an ethical community or supporting network. The denunciation of an ethical community, or an over-emphasis on self-directed individuals with no obligation toward other individuals, could bring the supporting network needed for a culture of human rights into jeopardy. Within the context of an ethical community, fixed knowledge about moral issues such as human rights is not desirable, since it could undermine the vibrancy and intellectual sobriety needed to sustain a vigorous ethical community. This is because fixed knowledge debilitates the ethical community's need for infinite dialogue and questioning of what moral knowledge might be. In this sense a fixed understanding of knowledge could also beget a static view of the nature of humans.

I would argue that due to the loyalty toward liberalism in many education discourses in South Africa (3.2.1.2), the country has failed to generate a space for the development of ethical communities in the classroom as well as in wider education circles, which has led to the undermining of a culture of human rights. The *Manifesto on Values, Education and Democracy* (2001, iii) which portrays amongst other things values in support of the infusion of a culture of human rights, states that "[t]here is no intention to impose values, but to generate discussion and debate, and to acknowledge that discussion and debate are values in themselves". They therefore seem to declare that the values and views underlying human rights that are promoted are not fixed knowledge constructs, but open for debate and change. However, not much debate has dealt with these values, not many educators are aware of these values, and in general education practice it seems to have a trivial role (Du Preez 2005). In short, these values appear to have become static. I suspect that this is mostly because the existence and importance of an ethical community in support of the infusion of a culture of human rights are undervalued. The absence of such a community results in the

stagnation of knowledge constructs about human rights and values, a situation that is inconsistent with the demands posed by changes of human circumstances on social, political and economic levels.

Traditional communitarianism also adheres to the fixed nature of knowledge about human rights; however, for the adherents to this approach it is fixed in terms of its cultural foundations. This view, too, does not support my conception of a culture of human rights dependent on a vigorous and adaptable ethical community. Moreover, the ontological justification of cultural relativism generates a narrow view of traditional culture, which could negatively impact the notion of culture as used in the context of a culture of human rights. That is to say that people often think of a culture of human rights as a traditional culture, instead of as an allegorical culture or as an ideal.

Communitarian pragmatism is more helpful in conceptualising my understanding of a culture of human rights because it moves toward an anti-foundationalist epistemology, but is unaccommodating for my conception of a culture of human rights, just like traditional communitarianism, due to its particularist nature. Anti-foundationalism provides the ethical community that strives toward a culture of human rights with a space where constant dissatisfaction about moral knowledge might lead to infinite dialogue. This space necessitates intuitive reasoning based on moral experienced-based justifications aiming toward progress and transformation.

Cosmopolitan pragmatism that also supports anti-foundationalist ideas, but differs in terms of ontology, is to my mind useful in contemplating a culture of human rights. Cosmopolitanism assists in redefining static conceptions of culture which might not be consistent with global migration, and it promotes human rights and democracy within and between countries. In terms of human rights as relative and normative moral constructs, it accentuates the importance of humans' varied expressions of moral life, and simultaneously underscores the approach that despite varied expressions, humans should still be able to justify their morality on a universal level. To relate this to a previous argument (2.3.2.1), one could say that during a dialogue about moral life individuals belonging to a particular culture could make validity claims about the nature of moral life, but that they could be critiqued on a universal level based on the normative rightness, truthfulness and truth of their claims. With regard to the latter,

Osler (2005, 9) clearly states that human rights are normative values within a democracy and that

[i]t does not legitimate all practices on the grounds that they form part of a particular culture but recognises that all cultures are subject to change and to evaluation, against an agreed set of democratic and human rights norms.

In terms of this understanding, a culture of human rights is a local as well as a global ideal that unites ethical communities open to dialogue about human rights. Cosmopolitan pragmatism thus provides a keystone for striving toward the ideal of a culture of human rights without promoting extreme universalism or particularism.

I herewith summarise the main points in support of my understanding of a culture of human rights driven by ethical communities:

- A culture of human rights as a moral ideal is barren unless fertilised by the activities of an ethical community.
- An ethical community, as determinant of the development of a culture of human rights, should provide a secure and compassionate, but also a disruptive space to advance toward the ideal of a culture of human rights.
- Advancing toward such an ideal requires a reconsideration of time and actions of an ethical community in terms of infinite (time) dialogue (action).
- The notion of a culture of human rights evolves constantly due to social, political and economic changes; therefore ethical communities should be adaptable entities.

I understand a culture of human rights as an ideal or way of life that could operate on both local and global levels. This normative ideal or way of life promoted through a culture of human rights is founded in the moral demands and obligations posed by human rights values and principles. Furthermore, a culture of human rights should not be viewed as a static conception, but one that evolves as circumstances change and ethical communities become more mature. A culture of human rights also presupposes that human rights values, as values derived from human rights principles, should be identified, negotiated and reassessed over time. Possible human rights values that could enhance a culture of human rights include equality, equity, democracy, respect and accountability.

In concluding this section and to set the scene for the next section, I would argue that the infusion of a culture of human rights is not a strategy, but an ideal which necessitates a dialogical approach in the context of an ethical community. The *Manifesto on Values, Education and Democracy* (2001, 33-36) suggests that infusing the classroom with a culture of human rights is one strategy to be used to bring back values in education. The DoE's endeavour to promote the infusion of a culture of human rights in the classroom as a strategy is to my mind an example of strategic action (2.3.2.1). I would argue that the infusion of a culture of human rights rather suggests a communicative action, i.e. dialogue, to work toward the ideal of a culture of human rights. I consider a culture of human rights as a normative ideal (in the same sense as Habermas's understanding of the ideal speech situation) which could not be attained through some form of strategic action, but only through continuous communicative action.

3.3 INFUSING THE CLASSROOM WITH A CULTURE OF HUMAN RIGHTS

Infusing the classroom with a culture of human rights could be understood as a joint endeavour toward developing the classroom as a vigorous ethical community that gives meaning to the cross-curricular integration or infusion of the ideal of a human rights culture. In this light, infusing a culture of human rights is a matter of moral consideration more than a legal matter. Stripping human rights from their moral significance and detaching them from their sole provider, the ethical community, might have detrimental implications for the ideal of infusing the classroom with a culture of human rights. At this stage, I will contemplate the use of the word 'infusion' as yet another determinant in the conceptualisation of a culture of human rights in the education context. Here the work of Carrim and Keet (2005) are useful in clarifying what 'infusion' implies. At this stage I would like to point to the fact that Carrim and Keet use the concept of infusing a culture of human rights to position human rights on a moral and legal level within an epistemological (contents and learning areas) sense. I aim to show that infusing a culture of human rights, specifically on a moral level, is just as much a methodological (facilitation strategy) matter as it is an epistemological matter.

3.3.1 A conceptual clarification: infusion and infusing

Carrim and Keet (2005, 101) use Bernstein's (1986) notions of an "integrated curriculum" and a "collection curriculum" to clarify 'infusion'. A *collection curriculum* refers to a curriculum where subject areas and contents are relatively closely linked but dealt with as separate entities with almost no relation, while an *integrated curriculum* refers to subject areas and contents which are related to one another and contended with holistically (Carrim & Keet 2005, 101). Carrim and Keet (2005, 101) describe infusion as one process aiming toward integrated curriculum design and development, and as such, do not see infusion as equalling complete integration. They further argue that the NCS, for the most part, promotes minimum infusion of human rights in the curriculum (Carrim & Keet 2005, 101). *Minimum infusion* refers to a situation where curriculum content addresses human rights issues indirectly, while *maximum infusion* depicts the explicit reference to human rights contents (Carrim & Keet 2005, 101). For example, the curriculum documents for the learning areas Life Orientation and Social Sciences deal with maximum infusion because the documents directly embark upon contents regarding human rights, whilst Mathematics and Natural Sciences, for example, mostly refer to human rights indirectly and hence depict minimum infusion of human rights. Carrim and Keet (2005, 101) argue for the maximum infusion of human rights that includes not only knowledge about human rights in all learning areas, but also contains skills, values and attitudes related to human rights. However, they argue that the instrumental and behavioural premises upon which OBE is constructed does not support or facilitate the maximum infusion of human rights (Carrim & Keet 2005, 105). At its best OBE and subsequently the NCS support human rights on a "rationalist and cognitive" level, but not on an "emotional and personal" level (Carrim & Keet 2005, 105).

Based on my own research (Du Preez 2005), I agree with the fact that the instrumental and behavioural history of OBE and the way it manifests in South Africa might impede the infusion of a culture of human rights. However, I will also argue that it is too one-dimensional to view OBE as a dead end which cannot be surpassed where the infusion of a culture of human rights is concerned. The centralisation of education in South Africa led to an over-emphasis on standards to be met by learners, which reinforces the rational and cognitive dimension of, for example, human rights in education (cf. 1.6.1). For this reason, educators tend to focus on the epistemological dimension of

human rights more than on the moral dimension thereof. However, OBE also provides a space for a variety of learner-centred methodologies, such as dialogue, which might provide more space for the development of human rights on an emotional and personal level that might endorse the moral dimension of human rights. The problem is that these activities toward the infusion of a human rights culture are often trivialised because of the excessive focus placed on epistemology. To my mind, the negligence to address the moral dimension of human rights in schools might largely be the result of educators' personal beliefs about human rights values and education in general, their fixation on dealing with epistemology in specific time-frames as proof of what learners have mastered, and the lack of professional development of educators vis-à-vis the methodologies for infusing a culture of human rights (1.3). In addition I support Osler's (2005, 19) claim that authoritarian schools and methodologies are not sufficient to prepare learners for democracy and human rights, even though such schools might, on paper, promote democracy and human rights ideals.

I would also argue that the minimum infusion, or the indirect focus on human rights, is not generally negative and detrimental in infusing a culture of human rights. Herewith I imply that certain learning area contents do indeed provide limited space for maximum infusion, but that such learning areas should be used to reinforce the moral dimension of human rights through their hidden curriculum. Here 'hidden curriculum' refers to what is taught (or not taught) and how it is put across. Thus, the minimum infusion of human rights in some learning areas might reinforce maximum infusion that occurs in other learning areas. The point is that educators should be aware of the differences of infusion in order to work jointly toward the infusion of a culture of human rights in classrooms and in schools. They must therefore be aware of approaches toward human rights in education to know why, where and how to incorporate this aspect in the learning areas for which they are responsible in a balanced way. For example, in Life Orientation, where human rights are often dealt with as part of education for citizenship, educators should realise that they should deal with human rights explicitly as content, whilst in Social Sciences they should focus more on the practical processes of human rights. A learning area such as Mathematics provides a space in which the moral dimension and expression of human rights might feature. Thus, educators should recognise the approaches of human rights in education as a version of citizenship education or learning *about* human rights, practical processes of human rights or learning *in* human rights, and the moral dimension or learning *for* human rights

(Carrim & Keet 2005, 102; Hahn 2005, 23). In addition to recognising the approaches of human rights in education, educators should also be able to adapt their methodologies or facilitation strategies accordingly.

3.3.2 Balanced infusion of a culture of human rights in the classroom

The notions of minimum and maximum infusion are helpful to a certain extent, but I think it is more comprehensive to distinguish between moments when educators implicitly or explicitly address human rights, and when they address this aspect as part of the curriculum or incidentally. Table 3.2 below and the discussion to follow will shed more light on this understanding of infusing human rights in a balanced manner.

Table 3.2: A theoretical representation of the balanced infusion of a culture of human rights

		<i>Mode</i>	
		Implicit	Explicit
<i>Context</i>	Part of curriculum	3.3.2.4 Minimum infusion	3.3.2.1 Maximum infusion
	Incidental	3.3.2.2 Covert infusion	3.3.2.3 Overt infusion

3.3.2.1 Maximum infusion

The discussion so far has indicated that due to the epistemological significance placed on human rights in education in certain learning areas, educators seem to rely mostly on maximum infusion where learning areas allow for this to happen, but otherwise they discard the infusion of a culture of human rights. In the context of Life Orientation they will therefore operate more or less in the upper right quadrant that deals with learning *about* human rights. However, learning about human rights concerns epistemology of mostly legal matters regarding human rights as well as its relation to citizenship development, and it is thus not of its own accord sufficient to assist with the infusion of a culture of human rights on a moral level.

3.3.2.2 Covert infusion

Research has indicated that educators often address human rights principles and values incidentally and implicitly (Du Preez 2005, 123). This approach falls in the lower left quadrant. This occurs mostly when educators respond to relevant situations that arise in the class by implicitly referring to a specific principle or value that could be linked to human rights. This mode and context of addressing human rights supplement the infusion of a culture of human rights on a moral level. However, when educators address this as corrective technique for situations and behaviours without providing a space for the learners as ethical community to respond, it becomes a mere instrument for educators to maintain discipline instead of an exercise during which learners can express their skills, attitudes and values regarding human rights as an ethical community.

3.3.2.3 Overt infusion

Overt infusion (lower right quadrant) is helpful because it provides an opportunity to transform a practical situation – whether it links to the curriculum or not – into an explicit learning opportunity in human rights to enhance the infusion of a culture of human rights. What is important is that learners are given the opportunity to enter into dialogue on such matters.

3.3.2.4 Minimum infusion

Minimum infusion (upper left quadrant), as indicated by Carrim and Keet (2005), receives too much focus in the current education system. Here curriculum contents usually only provide a space for the implicit addressing of human rights.

The main point to be made is that the development and infusion of a culture of human rights in (and hopefully beyond) the classroom is a multi-dimensional matter. It is not only about knowledge, but about experiences, moral sense and sharing lifeworlds. Osler (2005, 12) holds the following viewpoint:

Knowledge alone is likely to be inadequate; experience is crucial. Human rights education is a project which ideally needs to be espoused by all; it should not be restricted to students and teachers but should seek to include parents and other members of the community.

My contention, on which I will further elaborate in the next section, is that dialogue about, in and for human rights and which is positioned on all four dimensions of infusion (Table 3.2), could on its own accord lead to the infusion of a culture of human rights.

3.4 DIALOGUE AS CONSTITUTIVE AND CONDUCTIVE TO THE INFUSION OF A HUMAN RIGHTS CULTURE

The ethical potential of dialogue does not only make dialogue conducive to the moral ideal of infusing a culture of human rights in the classroom, but is also constitutive to the infusion. Hence, dialogue becomes a constituent of the infusion of a culture of human rights, and vice versa, which leads to the symbiotic fortification between dialogue as a facilitation strategy and the ideal of infusing a culture of human rights in classrooms. However, dialogue supposes an ethical community which is essential in providing meaning and expression to the ideal of a culture of human rights. Below, I will draw more parallels between dialogue as a profound facilitation strategy and the ideal of infusing a culture of human rights in classrooms to further demonstrate how these two notions could be constitutive and conducive to one another.

Dialogue, in the context of profound facilitation (2.4.1.3.b), suggests that learners be active agents whilst educators assume the role of setting the scene for learning. This learning scene, which also represents an ethical community, should be one characterised by disruptions to prepare learners for ever-changing situations through transcendence of comfort zones (2.4.3). Infusing the classroom with a culture of human rights is not only an evolving notion, but suggests a learning environment, epistemological base and methodology where transformation could be accommodated (3.3). In this sense dialogue as a profound facilitation strategy that supposes a certain learning environment and methodology, has the capacity to host and enhance the moral infusion of a culture of human rights, whilst simultaneously evading stagnation on epistemological level. The notion of dealing with disruptions supposes that both educators and learners who engage in dialogue and strive toward infusing a culture of human rights should adopt an infinitising disposition. This disposition will enable interlocutors to transcend themselves and to embrace the constant process of

approaching the inaccessible otherness of co-interlocutors and their beliefs about, for example, human rights (2.4.3). In attempting to understand others as well as the meanings others attach to human rights, a collaborative effort is made to create a culture of human rights.

Infusion of a culture of human rights suggests, methodologically, a joint endeavour (3.3). Thus, it is not only the responsibility of an educator to bring about the infusion of a culture of human rights, but also that of the learners. Dialogue, as praxis toward unleashing one's ethical self, as opposed to one's ontologic self (2.4.3), helps people to turn toward one another. The co-operative movement toward the other during dialogue augments the joint endeavour of infusing a culture of human rights. Put differently, the ontologic self that stresses 'every being for him/herself' is close to the liberal natural rights discourse, as indicated in Section 3.2.3, which is mostly inconsistent with an understanding of a culture of human rights.

Dialogue that necessitates heedfulness toward values and virtues, rather than solely focusing on knowledge and experience (2.4.3), also suggests intuitive argumentation (2.4.5.1) at times. Simultaneously, intuitive argumentation about doing the right thing also underpins an anti-foundational understanding of a culture of human rights (3.2.2.3). In this sense the suppleness of dialogue to include various modes of reasoning such as intuitive argumentation fortifies the infusion of a culture of human rights that often demands intuitive argumentation.

Knowledge about human rights is relative and constantly changing (3.2.2.3). The relativity of human rights is also frequently the outcome of people's varying interpretations and representations thereof. Human rights in education and the infusion of a culture of human rights make it necessary for people to uncover these varying interpretations and representations in order to arrive at some shared understanding of human rights. Dialogue provides for deconstructive moments that grant interlocutors the opportunity to engage with aspects regarding human rights that might be diluted by representation and multiple meanings (2.4.5.2). Engaging with the relativity of human rights in this fashion assists in working toward the ideal of infusing a culture of human rights on the level of the classroom. However, infusing a culture of human rights also entails that people's actions should be transformed and their thoughts reconstructed to work toward attaining the ideal of a culture of human rights. Moments of critique

provided through dialogue create a space during which this transformation could occur because they serve as a process of acting upon and with the environment (2.4.5.3).

Dialogue creates a space for dealing with learners' tacit knowledge and with abstract knowledge constructs (2.4.5) whether it concerns the topic of human rights or not (2.4.5.1). In this regard a balanced position toward the infusion of a culture of human rights that deals directly or indirectly with human rights and on a level that learners are familiar with or unfamiliar with (3.3.2) could greatly benefit from the use of a flexible facilitation strategy such as dialogue. In Section 2.4.3 the view that knowledge construction during dialogue resides in moments of transcendence and discontents that infinitisers experience, was supported. In the light of this, profound dialogue (2.4.1.3.b) supports knowledge construction for the infusion of a culture of human rights. In addition, emphasis on the infinitising disposition of interlocutors during dialogue (2.4.3) is favourable in the anti-foundational context of human rights (3.2.3). This is because dialogue provides a space for continuous reassessment and bettering of arguments on behalf of the anti-foundationalist perspective of an ever-evolving culture of human rights.

I mentioned in Section 3.2.3 that I support cosmopolitan pragmatism as a foundation for my understanding of infusing a culture of human rights, mainly because it accentuates that humans express moral life in different ways, but that everyone should be accountable for such expressions on a universal level. Dialogue could assist people in being accountable for diverse moral expressions. This is because dialogue is not only context-specific but also provides space for interlocutors to draw on universal principles or reasons to justify themselves (2.4.5.3). Thus, in the process in which ethical communities strive toward respecting the relativity of their co-interlocutors' personal truths (2.4.4), they are also striving toward the infusion of a culture of human rights based on cosmopolitan pragmatism.

Lastly, the moral demands that regulate the relations within and between ethical communities during dialogue also provide some guiding principles toward the infusion of a culture of human rights. Willingness, equality, common point of reference, empathy, listening, revealing and expressing lifeworlds, honesty, accountability, humility, respecting the relativity of personal truths, and openness and commitment (2.4.4) are not only in many instances connected to human rights, but could direct a

balanced infusion of a human rights culture. Therefore, dialogues should not exclude the possibility of the expansion of these moral demands as prerequisites for dialogue and the infusion of a culture of human rights.

3.5 CONCLUSION

My intention thus far was to argue that infusing a culture of human rights in the classroom on a moral level is not only an epistemological matter, but a methodological one. I have argued that dialogue as a profound facilitation strategy, or one possible methodology, has an ethical constituent that complements this moral ideal of infusing a culture of human rights on classroom level. Additionally, infusing human rights necessitates that human rights should not only be dealt with as a subset of education for citizenship but should feature throughout the curriculum. Human rights on an epistemological level amounts to citizenship development²⁵ just as learning about democracy could, but its moral significance should feature throughout the curriculum and should, on a moral level, be detached from education for citizenship alone.

Finally, in the first chapter (1.3) I noted that we should not only focus on how to infuse the classroom with a culture of human rights, but also on why we should do so. Based on the discussions in this chapter and the previous one I would argue that infusing a culture of human rights could:

- provide a space for the execution and negotiating of human rights values;
- prepare learners for diversity through sensitising them about the value of respect;
- make learners morally literate and sensible;
- bring across the message that their thoughts and actions could also be judge beyond the scope of their cultures on a universal level;
- make learners aware that they are accountable on various levels; and
- provide good relations in classroom contexts (and beyond) that are conducive to deep democracy.

On a moral level I thus view human rights as obligations or moral requirements that facilitate encounters between diverse individuals in ethical communities on all levels of

²⁵ Here citizenship development should be viewed in the context of the argument regarding cultural and global citizenship development as postulated in Section 1.2.3, and not purely against a particularist perspective of citizenship development.

society. An ethical community implies the coalescence of inaccessible others who draw on dialogue, not only to begin contemplating the inaccessible otherness of people through virtuous conduct, but to anthropomorphise the ideal of the infusion of a culture of human rights.

CHAPTER 4

RESEARCH DESIGN, METHODOLOGIES, METHODS AND PROCESSES PERTAINING TO THIS QUALITATIVE ENQUIRY

"... research and evaluation should be built on the foundation of a 'paradigm of choices' rather than become the handmaiden of any single and inevitably narrow disciplinary or methodological paradigm."
(Patton 2002, 257)

4.1 INTRODUCTION

In the previous two chapters I elaborated upon and connected my ideas regarding dialogue as a facilitation strategy (Chapter 2) and infusing the classroom with a culture of human rights (Chapter 3). In doing so, I worked toward reaching the first aim set out for this enquiry, namely *to conceptually construct a theory of dialogue as facilitation strategy as ethical praxis that complements the moral dimension underpinning the infusion of a culture of human rights in human and socially directed sciences* (1.4). The work done in Chapters 2 and 3 will also be used to inform the intervention research programme.

In this chapter I will further develop the research design, methodologies, methods and related processes introduced in the orientation to this enquiry (Chapter 1) as background and conceptual framework toward the second aim. The second aim entails implementing the theory developed through the first aim by means of intervention research to perceive whether, according to the in-service educator participants, the theory is applicable and useful to their classroom practices. The second aim, that will also assist me in determining whether the programme could further be developed in the form of a professional development programme, will mainly unfold in the fifth and sixth chapters.

In the first chapter the research design, methodologies, methods and related processes were introduced. In this chapter more attention will be given to the methods used and the specific shapes they adopted for the purpose of this enquiry. This will serve as the background for the presentation of information gathered during the implementation

process of the intervention research and the subsequent analysis and interpretations. Specific attention will be given here to the intervention research process and the critiques and justifications of the methods and processes used. These discussions will also explain how the intervention research programme, based on the conceptual work done, was developed and implemented.

4.2 RESEARCH DESIGN AND METHODOLOGY

The research design (1.5.1), which stipulates the approaches to be used to explore the main research question (1.4), were discussed and motivated in the first chapter. Below, the research design, methods and processes will be presented schematically (Figure 4.1), whereafter a discussion on these aspects will follow.

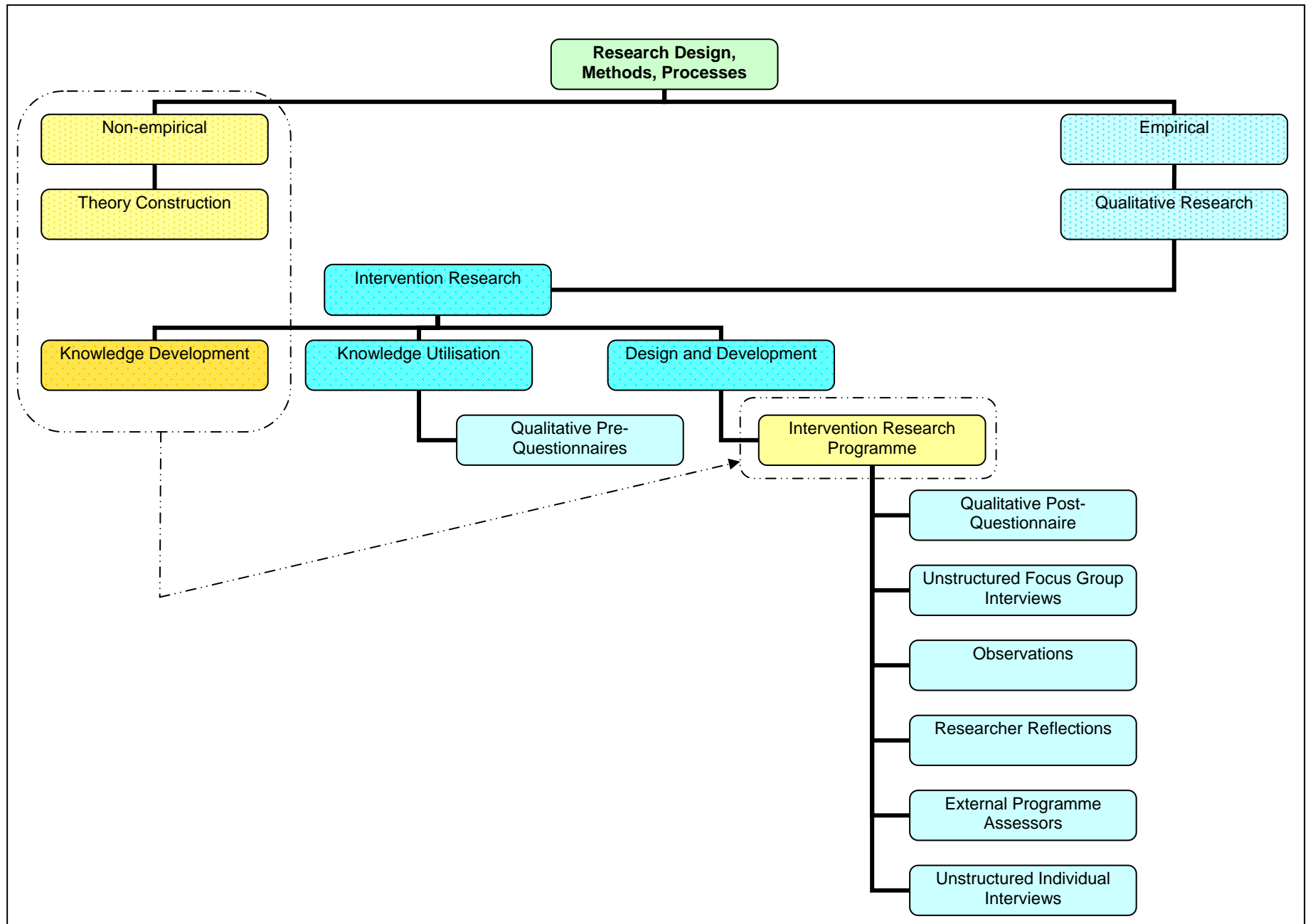


Figure 4.1: A schematic representation of the research design, methods and processes

The schematic representation above encapsulates the non-empirical theory construction component which fed into the intervention research process and the intervention research programme (parts shaded in yellow). The empirical component consisting of the qualitative aspects of the intervention research process are presented under the topics 'knowledge utilisation' and 'design and development' ('D&D') and are shaded in blue. Each of these two interrelated processes implies certain methods, which are also indicated in the scheme. They entail developing the intervention research programme, conducting questionnaires and interviews, completing researcher reflections, doing observations and distributing external programme assessment reports. Together they make up the elements to be used to explore the research question, namely: *What would a theory of dialogue as profound facilitation strategy as constitutive to the infusion of a culture of human rights look like, and could such theory further be developed in the form of a professional development programme for in-service educators?*

The research question also supposes specific methodologies that apply to the empirical and the non-empirical components of the enquiry. With regard to the empirical part of this enquiry, I methodologically positioned myself to gain an understanding of the implications of the intervention research and the lifeworlds of the participants (1.5.2) through adopting an interpretative and constructivist/constructionist stance (Le Grange 2000, 194). This implies that the social construct of the research contexts and participants also requires consideration when interpreting. The use of the term *social construct* embraces both constructionist and constructivist notions. By this it is implied that each individual's experiences are taken into account (*constructivism*) and that the way these individual experiences are influenced by the social environment or *social context* (*constructionism*) are also considered (Crotty 1998, cited in Patton 2002, 97). The act of considering the social construct assists in the process of interpreting information and experiences of specific cases, in depth, within a contextualised milieu. Figure 4.2 below will further clarify this notion.

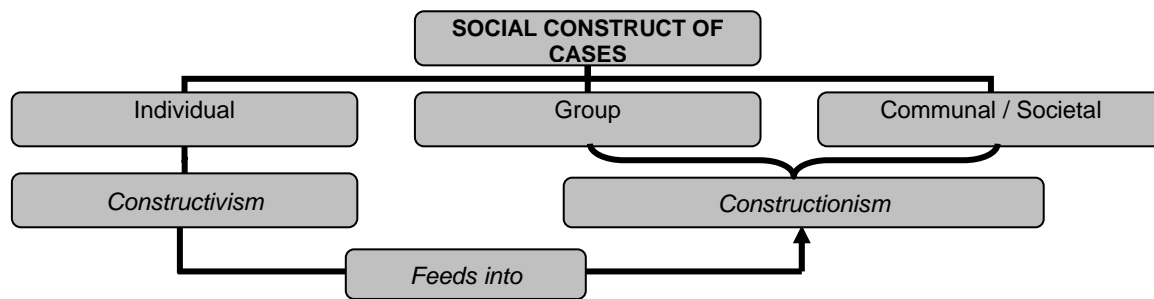


Figure 4.2: The social construct of cases and levels of interpretation.

Cases selected for research could occur on various levels; they could be individual cases or one person that are selected; a specific group such as a selection of educators or learners, or a specific community (such as one school) or a society. These levels of case selection presuppose certain ways of understanding the social construct – i.e. constructivism and constructionism – when interpreting the information of the cases.

For the purpose of this enquiry, group-level interpretation was done, since the research design and aims proposed that the researcher would perceive how group cases (three diverse cases) in a specific geographical environment (Mafikeng/Mmabatho) responded to the intervention research programme. This means that interpretation would amongst other things aim toward discovering the similarities and differences among the variables in the three diverse cases situated in the same community. This does not mean that individual divergences and convergences would be totally ignored whilst interpreting, but just that they would not be the priority in the context of this research. In Chapter 5 where all the information gained through the empirical research will be presented and discussed, the social construct will continuously also be included as the milieu for the analysis and interpretations to follow in Chapter 6.

4.3 SAMPLING STRATEGY

The research design, methodology and methods determine to a great extent the best kind of sampling strategy to be used to explore the research question (Wellington 2000, 62). In the first chapter the reasons for the specific case selection were discussed (1.5.3). In the context of this enquiry a specific region, Mmabatho (Mafikeng), the capital city of the North

West province of South Africa was selected. Next, three diverse schools in the Mmabatho/Mafikeng area were selected as possibilities for research. Thirdly, the three respective principals could appoint potential participants on condition that they were more or less representative of the diversity of the particular schools' staff members and that they taught one or more of the following learning areas: Social Sciences, Arts and Culture, Economic and Management Sciences and Life Orientation.

With this in mind, it can be stated that for the purpose of this enquiry, purposive sampling (1.5.3) was used that encapsulated both "typical case sampling" and "critical case sampling" (Wellington 2000, 61). Typical case sampling, which refers to case sampling for typical school cases, directed me to choose government schools in the chosen area that followed an OBE approach. Critical case sampling assisted me in refining the typical case sampling and in selecting group-level cases with specific characteristics required for the context of the enquiry.

4.4 INTERVENTION RESEARCH

In Sections 1.5.1.3 and 1.5.4.2 of Chapter 1 I introduced the basic principles and procedures of intervention research as proposed by Rothman and Thomas (1994). Intervention research aimed at social development provided me with a methodological framework to conceptually develop a pilot professional development programme for in-service educators. The process also provided space for empirical, qualitative research to perceive how educators respond to such programme. However, as I have indicated (1.5.1.3), I anticipated that the application of intervention research would not necessarily occur as rigidly as presented by Rothman and Thomas (1994). During the design of my research and the selection of approaches best suitable to explore my research question I started to alter aspects of Rothman and Thomas's proposal for intervention research. The traces of these alterations are visible in the first chapter and in the schematic representation provided above. I also allowed for the possibility that the research process and findings might also suggest more alterations to the intervention research process. The motivation for these early changes was mainly the result of my deconstructive reading and understanding of Rothman and Thomas's proposal. I felt that social intervention has some value in preparing for professional development of in-service educators, but that it

should be redefined on various levels. The reason why I did not totally discard intervention research is that I view intervention – as a (possibly participative) process of professional mediation, arbitration and facilitation – valuable where education practices and educators' perceptions require transformation or reconstruction to adjust to new curricula, policies and/or methodologies. Furthermore, I assume that intervention should be understood in reverse, that is, as a process during which participants (as potential targets for a programme) are granted an opportunity to prematurely intervene in the programme before its large-scale dissemination occurs. Before I commence with my main conceptual critiques against intervention research, I will provide a summary of the facets of intervention research (Table 4.1) and the phases and selected activities of intervention design and development (Table 4.2) as originally proposed by Rothman and Thomas as contextualisation for my critiques.

4.4.1 The original version of intervention research

I deem the motivation for intervention research, as a form of applied research, imperative for understanding traditional intervention research. According to Rothman and Thomas (1994, 4) intervention research concerns the

... social and personal problems of those who might need assistance, how to produce change in conditions affecting the problems, what interventions may be appropriate to produce change, what the effects are of such interventions, and how to develop new interventions having general application.

These motivations suggest certain processes which are clearly encapsulated in Table 4.1 where the main facets of social intervention research are presented.

Table 4.1: Summary of the facets of intervention research (adapted from Rothman and Thomas 1994, 7)

Areas of difference	Facets of Intervention Research		
	<i>Knowledge Development</i>	<i>Knowledge Utilisation</i>	<i>Design and Development</i>
<i>Objectives</i>	To contribute knowledge of human behaviour	To apply knowledge of human behaviour	To evolve new human service technology (e.g. treatment methods, programmes, service systems, or policies.)
<i>Methods</i>	Conventional social and behavioural science research methods	Transformation and conversion of available knowledge into application concepts and theories relevant to given target populations, problems, and intervention methods	Emerging methods include the means of problem analysis, intervention design, development, evaluation and dissemination and related techniques
<i>Outcomes</i>	Information about human behaviour in the form, for example, of concepts, hypotheses, theories, and empirical generalisations	Such applications as changes in the understanding or practices relating to populations, problems, or interventions in human service.	Such technical means of achieving human service objectives as assessment and intervention methods; and programmes, systems, and policies.

Table 4.1 shows how Rothman and Thomas envisage intervention research as a mostly linear process moving from knowledge development toward knowledge utilisation and design and development. They place much emphasis on the process of design and development as the actualisation process of intervention research. Table 4.2 below summarises the linear and intersecting phases of design and development. Each of these phases suggests certain activities which are also revealed in the table. Each phase with its corresponding activities is colour coded to make it easier to read.

Table 4.2: Phases and selected activities of intervention design and development (adapted from Rothman and Thomas 1994, 10-11)

Problem Analysis and Project Planning					
Identify and analyse key problems Initiate state-of-the-art review Determine feasibility (e.g. technical, financial, organisational, political, etc.) Prepare project plan Set a development goal	Information Gathering and Synthesis				
	Identify and select relevant existing types of information (e.g. empirical research, related practice and technology, social innovation) Identify relevant information sources (e.g. journals, abstracts, indexes, computerised databases) Establish retrieval procedures Gather, process, and store data Collect and analyse original data, as appropriate Synthesise data and formulate solutions	Design			
		Identify design problems and intervention requirements Specify boundaries of the domain of D&D Determine design participants (e.g. a design team, including role of users) Select a D&D site (e.g. laboratory, agency, university) Use disciplined problem solving and creativity Generate, select and assemble solution alternatives Formulate an initial intervention or other innovation model Initiate proceduralisation	Early Development and Pilot Testing		
			Evaluation and Advanced Development		
			Develop plan for trial use in a pilot test Create a limited operational model of the intervention for trial use in the pilot test site Determine the developmental research medium and/or procedure Determine developmental and monitoring instruments (e.g. developmental logs) Identify and address design problems Revise intervention, as necessary Continue proceduralisation and implementation of model Plan field test and select a site Expand the trial field test as informed by the pilot Implement field test and revise intervention, as necessary	Plan evaluation in light of degree of interventional development Select evaluation methods (e.g. non-experimental, experimental, procedures, and techniques) Conduct pilot evaluation Carry out systematic evaluation Revise intervention, as necessary	Assess needs and points of access of potential consumers Formulate dissemination plan Design and develop appropriate implementation procedures Prepare user-ready innovation for potential consumers Develop means and media to reach potential consumers Test use of innovation in a 'test market' Monitor and evaluate use Revise (or reinvent) innovation as necessary Develop and conduct large-scale dissemination, as appropriate Repeat above steps, as necessary

With this overview in mind, I will now proceed toward critiquing this view of intervention research (that I will name ‘traditional intervention research’) in the context of qualitative research. Subsequently, I will point out how I have modified it to suit the context of this research. Lastly, I will link elements of a contemporary understanding of intervention research with several conceptual ideas regarding the professional development of in-service educators, to indicate what I think professional development, based on participative intervention research, ought to constitute.

4.4.2 A critique of the original version of intervention research in the context of qualitative research

My main conceptual critiques concerning intervention research revolve around the following points:

- The dogmatic nature of intervention research
- The technicalities and jargon underpinning intervention research
- The ostensibly authoritative nature of intervention research
- The strictly empirical tone of intervention research
- The demarcation of intervention research as solely applied research

Intervention research as presented in 4.4.1 is very dogmatic and to my mind does not adequately provide for the methodical suppleness required for a process-orientated approach to research. ‘Process-orientated research’ refers to a research process that is not too fixedly predetermined and that allows for the research events and participants at times to redirect and propose methodical modification and adaptation that better account for unanticipated variables in relation to the research question. Pursuing process-orientated research requires that the researcher adopt a disposition that is receptive to possible change and adaptation. The traditional form of intervention research is to my mind too procedural to accommodate process-orientated research. The procedural nature of traditional intervention research, which could lead to a too narrowly and rigidly defined study, might cause the researcher to overlook variables that might influence the research outcome. Accordingly, one could say that in traditional intervention research, the

procedural nature might lead to the convergence of research findings and/or outcomes, whilst a contemporary view of intervention research that allows for process-orientated research might bring about divergences in the research outcomes that could give intensity and profundity to the findings.

I suspect that the dogmatic nature of traditional intervention research also contributes to the very technical and mechanical approaches advocated within this method. Together with this technicality goes the jargon, for example 'human service technologies', so abundantly used in traditional intervention research. Reducing intervention research to a technique that could be used to change individuals or groups through a few intervening steps is not only a perilous generality, but it is also ignorant of possible contextual variables. In arguing in this mode I intend to draw attention to the strong behavioural lines in traditional intervention research. Behaviourism, which fosters the belief that a logical intervention impetus could lead to permanent change of demeanour in any one particular aspect, does however not allow for individual or group level variations that rely on an entire network of influences.

Another possible issue, which is partly the result of the behavioural undertone of intervention research, is that it has a pungent, authoritative nature. This implies that the researcher, as the sole bearer of authority, decides what intervention is needed and then intervenes accordingly. I deem a participative process important for intervention rather than an authoritative one. This participation should include not only the target group for which the intervention is aimed, but also other stakeholders that might give valuable input regarding the intervention process. In the context of the professional development of in-service educators, I expect that participative intervention research might be a good way of developing programmes for educators with the help of educators. This understanding suggests participative intervention research as a process for piloting and developing professional development programmes in cooperation with educators, rather than as a means of professional development in itself.

I also think that traditional intervention research is too empirically orientated. Hereby, I do not try to dispose of empirical work in intervention research, because I deem it very important within the process of using intervention research to develop professional

programmes. Rather, I argue that non-empirical work should at least be considered since it too can make a very valuable contribution to the development of process-orientated intervention research in support of professional programmes for in-service educators. In addition, non-empirical work might lead to a more profound knowledge base for potential programmes and might also shed light on certain socio-contextual issues to avoid repetitive research endeavours.

Last but not least, I am concerned about the narrow demarcation of intervention research as solely applied research. As mentioned in Section 1.5.1.2, qualitative research can be described along a continuum of possibilities. Although intervention research provides for the possibility to be defined as applied research due to its connection with understanding social issues before intervening, the participative character of a contemporary understanding necessitates processes of summative evaluation that aim to determine programme effectiveness and formative evaluation that seek to improve a programme. For the purpose of this enquiry I would rather position intervention research, to varying extents, as dependent on both applied research and summative evaluation research that does not altogether exclude the possibility of formative evaluation. Hence, I do not equate intervention research with any form of evaluation research; instead, I consider elements of evaluation research useful in defining aspects of intervention research (see 4.5).

In this section my main aim was to show that intervention research is hardly as logically pure as presented by Rothman and Thomas and that it requires several modifications. In the next section I will give an indication of my three main modifications to the original version of intervention research to customise it for the purpose of this enquiry. The elements of critique highlighted above will be reflected throughout the research process as I have endeavoured to overcome them by suggesting minor modifications.

4.4.3 Main modifications of the original version of intervention research as applicable to this enquiry

- I understand knowledge development not only as an empirical endeavour, but as one that could also make use of non-empirical studies as background and profound knowledge base.
- Knowledge utilisation does not only imply “transformation of knowledge for other uses or users” (Rothman & Thomas 1994, 18) but rather the contextualisation of knowledge to make it more accessible for the particular social context for which it is intended.
- In my view, design and development should not occur after knowledge development and utilisation, but these two phases should rather occur simultaneously. For the purpose of this enquiry the phases and activities that constitute design and development were reduced because (a) this enquiry is a pilot study for a possible professional development programme and hence does not require evaluation, advanced development and dissemination in the same sense as implied by the original understanding of the notions; and (b) the first three phases in many ways correlate and intersect with knowledge development and utilisation.

4.4.4 Professional development through participative intervention research

In Section 1.3 I commented on the lack of available professional development programmes for in-service educators in support of the infusion of a culture of human rights. In this section I will elaborate on exactly how I understand professional development for in-service educators.

According to Evans (2002, 129), methodological rigour, where educator development is concerned, depends much on how one conceptually clarifies the process of professional development for educators. She elaborately explains different understandings, kinds and forms that professional development for educators – as process, not procedure – could adopt. Below I will tabulate a selection of her conceptions as a point of reference for the discussions to follow (Table 4.3).

Table 4.3: Conceptions linked to the professional development of educators (based on the work of Evans 2002)

CONCEPTS		SUMMARISED CLARIFICATIONS
Restricted professional		Educators operating predominantly intuitively rather than rationally; and who often view education theory as mostly irrelevant to their classroom practice (Evans 2002, 123)
Extended professional		The opposite of a restricted professional. Educators relying on their rationality just as much as on their intuition; and who value theory as important to their practice (Evans 2002, 124)
Professionalism		Refers to the “status-related elements of teachers’ work” (Evans 2002, 130)
Professionality		“... an ideologically-, attitudinally-, intellectually- and epistemologically-based stance on the part of an individual, in relation to the practice of the profession to which s/he belongs, and which influences her/his professional practice” (Evans 2002, 130)
Educator development		An on-going process of enhancing educators’ professionalism and professionalism (Evans 2002, 130-131)
Attitudinal development		Refers to the process where educators’ attitudes are modified; and which is made up of two constituent foci of change; i.e. intellectual and motivational (Evans 2002, 131)
	<i>Intellectual</i>	Educators’ attitudinal development with regard to their intellectual growth, which might include educators who become more reflective and analytical (Evans 2002, 131)
	<i>Motivational</i>	Educators’ attitudinal development with regard to their motivational growth, which might include educators who become generally more motivated, or with regard to specific elements of their work (Evans 2002, 131)
Functional development		Refers to the process where educators’ professional performance is enriched; and which is made up of two constituent foci of change; i.e. procedural and productive (Evans 2002, 131)
	<i>Procedural</i>	Development of educators relative to the procedures they use and what or how they ‘produce’ at work (Evans 2002, 131)
	<i>Productive</i>	Development of educators that leads them to ‘produce’ more or ‘do’ more (Evans 2002, 132)
Role development		“... the process whereby the accepted parameters, remits and responsibilities of specific recognised specialist professional roles may be redefined and/or modified” (Evans 2002, 132)
Cultural development		“... the process whereby teachers’ professional culture is redefined and/or modified” (Evans 2002, 132)
Stages of educator development		<i>Awareness</i>
		<i>Formulation of remedial strategy</i>
		<i>Effecting remedial action</i>

I think that one of the main aims of any professional development should be to assist educators in becoming extended professionals. It could be argued that in order to assist educators in becoming more rationally and intuitively balanced they should be granted opportunities to enhance their own professional status (or professionalism). Using a contemporary, participative intervention research process to include educators in the process of developing professional programmes does not only allow for more inputs during the design process, but will also provide educators with an opportunity to take ownership of their professionalism and to become extended professionals. In addition, in taking part in research in support of professional development, educators might also benefit epistemologically, intellectually and attitudinally, which might in return bring about professionalism.

In South Africa one often hears educators complaining about the professional development programmes to which they are exposed (cf. 5.3.8, 5.4.9.1). Various reasons could be given for this problem, but I suspect that educators often feel that new ideas are being imposed on them without their contributions, even if it is just sharing experiences of what works in their practice and what not. Should this be the case, one can understand why some attempts at professional development simply go unnoticed (cf. 5.2.2). In addition, it might be argued that imposing programmes upon educators might strengthen the notion of educators as restricted professionals instead of extended professionals. My argument is therefore that professional development that is based on participative intervention research, which allows for diverse inputs, might be better accepted by educators than those merely imposed on them. The argument for the use of participative intervention research in support of professional development also suggests cultural development, since it has the propensity to bring about a shift in the professional culture of educators. This shift could probably manifest as a shift from being unreceptive and restricted professionals to becoming participative and extended professionals.

The stages of educator development (awareness, formulation of remedial strategy and effecting remedial action), as postulated by Evans (2002) and encapsulated in Table 4.3 above, also feature in intervention research. This correlation adequately supports my argument for participative intervention research as foundation for professional programme development.

Besides the fact that this enquiry aim toward determining whether the conceptual work done in this dissertation could further be developed as a professional development programme, it might also influence the research participants in some way or another. For the purpose of this enquiry, and specifically this intervention research programme, I presume that it might influence educator participants on an attitudinal level. Attitudinal development could contribute to the possible modification of educators' intellectual and motivational constituencies (in the case of this enquiry) regarding infusing a culture of human rights and using dialogue as profound facilitation strategy. This involves that they become reflective and analytical in their thinking about their profession. The enquiry also covers elements of functional development, in a broader sense, in that it aims to enrich educators' professional performance vis-à-vis infusing a culture of human rights and using dialogue as a facilitation strategy.

4.5 QUALITATIVE PROCESSES USED IN THE INTERVENTION RESEARCH

Below I will discuss the main processes that transpired throughout this enquiry. The specific methods used will be discussed thereafter. In Section 4.4.2 I proposed that elements of various forms of evaluation research could be useful in the intervention research process. Babbie and Mouton (2001, 342-343) state that, in the context of evaluation research, intervention programmes should constitute the following dimensions:

[1] Clearly defined goals and objectives. [2] The target group (intended beneficiaries). [3] Explicit measures of success (outcome measures). [4] Programme components (the means to achieve the goals). [5] The management and implementation system (programme infrastructure). [6] The human resource base (who drives the programme?). [7] The stakeholders that have a direct or indirect interest in the programme. [8] The context (or setting) of the programme.

I will use these dimensions to explain how I administered the intervention research process and developed the intervention research programme. Each dimension will be used as a heading to guide the discussion, except for points 6 and 7, which will simultaneously be addressed, and points 5 and 8.

4.5.1 The aims of the intervention research programme

Setting out the aims of any programme is important to assist in focusing programme developers to work toward their desired outcomes and simultaneously to inform programme participants as to what is intended and expected. Here it is vital to differentiate clearly between the (intervention) research aims, the intervention research programme aims, and the potential professional development programme aims. Although there is a definite line of correspondence between these aims, they nevertheless vary. The aim of this intervention research was to perceive whether the conceptually developed notions were found applicable and useful by the educator participants in order to give recommendations for a professional development programme on the same topic. The aim of the intervention research programme was:

- to promote an awareness of the role of human rights in the curriculum,
- to assist educators in interpreting human rights as portrayed in the curriculum,
- to propose dialogue as constitutive to the infusion of a culture of human rights in classrooms, and
- to familiarise educators (and myself) about the feelings and knowledge that colleagues might have concerning topics covered in the programme through discussions.

The first two aims of the intervention research programme were aimed at the specific participants and had an intervention purpose. The second two aims of the intervention research programme are related more closely to the general aims of the study, specifically the second aim (1.4), and are thus more explorative and evaluative in nature. The possible aims of the professional development programme might lean more toward providing educators with remedial assistance to empower them and might focus more on functional development (cf. Evans 2002; Table 4.3).

4.5.2 The target group: educators as research associates in intervention research

During the various moments of designing most programmes it is necessary to consider the group, audience or participants for whom they are intended. This does not only include considering their needs and contexts, but also being familiar with the way in which they learn (if learning is different from group to group) and the abilities of the group. In the context of this research, educators are not only viewed as those on the receiving end, but as active participants in a process of development. Their needs, contexts and abilities received special attention during the presentation and discussions of the intervention research programme, but the nature of the programme specifically had to be supportive to adults as learners and participants in research. For this reason I turned to a variety of theoretical works concerning andragogy. The term ‘andragogy’, which has its roots in its analogy with pedagogy, is derived from the Greek *andros* – an adult man – and *ago* – I guide (Zmeyov 1998, 104). Knowles (1980, cited in Merriam 2001, 5), a renowned author on the topic of andragogy, suggests that the following assumptions pertaining to andragogy depict the adult learner:

[The adult learner is] someone who (1) has an independent self-concept and who can direct his or her own learning, (2) has accumulated a reservoir of life experiences that is a rich resource for learning, (3) has learning needs closely related to changing social roles, (4) is problem-centred and interested in immediate application of knowledge, and (5) is motivated to learn by internal rather than external factors.

He also proposed a “programme-planning model” that is based on these assumptions (Knowles 1980, cited in Merriam 2001, 5). However, when viewing these assumptions one could ask: *But are these assumptions not applicable to all learners, and not exclusively applicable to adult learners?* With specific reference to the view of the learner in the context of OBE (1.6.1) and also many other contemporary views of learners (2.4.2), there are various similarities to these assumptions (cf. Merriam 2001, 5). My argument is therefore that these premises might not be sufficient in understanding the nature of the adult learner as backdrop for the development of an intervention research programme, because they are too general and might also be applicable to children.

Merriam (2001, 9) states that the theory of self-directed learning became a means to define andragogy as different from pedagogy, but that the goals of self-directed learning might fluctuate due to various philosophical orientations that might be used in support of it. Two specific goals that Merriam (Merriam 2001, 9) highlights are (1) the development of transformational learning that focuses on critical reflection as a means for adult learners to deal with their historical, cultural and biographical circumstances to enable the development of self-knowledge with the aim of becoming autonomous learners; and (2) the development of emancipatory learning and social action that focus on how adult learners can move beyond their status as individual learners to become critical, socio-political agents. I consider these two goals as progressive in nature, hence self-knowledge is almost a prerequisite for taking social action. However, once again I am not convinced that these goals are exclusively true for adult learning. I consider learning for all ages and groups to include these goals.

Since I view most of the key features stipulated in theories of andragogy and self-directed learning as inherently applicable to all learning, I used my view of the educator as professional and expert on his/her terrain as framework to refine the intervention research programme for them. If educators are to be regarded as professionals and experts one needs to see them as scholars whose intellectual potential and integrity should not be disregarded. This necessitates that pilot programmes (in the form of intervention research programmes) be developed in cooperation with educators, not only to decentralise professional development, but to make use of their expertise to develop programmes that are in line with their varying levels of understanding (cf. 4.4.2).

In the context of this intervention research programme I used scientific language in the programme itself as well as in the discussions that followed between myself and the participants. I experimented with this to see whether the educators understood it and to establish what other stakeholders thought of it. I asked both the participants and the external programme assessors (4.6.7) questions to see what they thought about it.

4.5.3 The use of multiple methods to understand the participants' views of the intervention research programme

Multiple methods were used during this research process to conceptualise the educators' views regarding the intervention research programme. Their views, based on their experiences and expertise, were used to determine areas of improvement in the intervention research programme. These methods, theoretically introduced in the first chapter, will receive detailed attention in the following Section 4.6.

4.5.4 The intervention research programme structure

As mentioned before, the epistemological aspects of the intervention research programme emanated from the conceptual work done in Chapters 2 and 3 as well as from parts of this current chapter. Only parts of the conceptual work of the dissertation were specially selected to be addressed in the intervention research programme. This selection encapsulates the main aspects needed to sensitise the educator-participants toward human rights in education on a moral level and to put across the main ideas behind my proposal for dialogue as a facilitation strategy. The complete programme and the programme addenda, as revealed to the participants, are provided in Appendix F of this dissertation. It is important to note that the programme design and development mostly occurred parallel to the development of the conceptual work. The intervention research programme included the following main aspects:

❖ *Human rights*

- Infusing the classroom with a culture of human rights
- Human rights values
- Addressing human rights and human rights values.

❖ *Dialogue*

- Communication, discussion and dialogue
- The establishment of an environment that is conducive to dialogue
- The role of the educator and the learner in dialogue
- Moments in the dialogical process

- Assessment during dialogue.
- ❖ *Dialogue as facilitation strategy as constitutive to the infusion of a human rights culture*

The notion of assessment during the process of dialogue was included in the intervention research programme, but does not form part of the conceptual work done in this dissertation. The reason for including this element is that assessment forms a very central role in education in South Africa and that educators need to know how the use of a facilitation strategy could complement assessment, and vice versa. I therefore only included a section to show how the different forms of assessment (baseline, diagnostic, formative and continuous), with which they are familiar, could feature during dialogue and to indicate how educators could use dialogue as a means of assessment. The theoretical underpinning and arguments surrounding assessment were included in the intervention research programme, but not theoretically addressed in the conceptual chapters since this aspect goes beyond the scope of this enquiry.

Although the intervention research programme mostly constitutes general ideas about the conceptual work, more elaborate discussions took place that provided greater context to the programme and general ideas. The intervention research programme also consisted of examples of how the different ideas could be used in the learning areas, specific assessment standards as well as in general education practices (see addenda to intervention research programme in Appendix F).

4.5.5 Arranging the implementation of the intervention research programme and the settings for the research process

I met with each of the principals of the three schools in person five months before the empirical research process officially commenced. During these meetings I requested permission from the principals to conduct research in the particular schools. I briefly explained the aims and processes of the research. The availability of a diverse group of participants was discussed and an approximate indication of when it would best suit the school and participants to participate in the research was also determined.

After this first meeting I sent a letter to the principals summarising the discussions (Appendix B). This was accompanied by a formal letter from the North West Department of Education stating that permission had been granted to conduct research in this particular school (Appendix D) as well as a time-table (in Appendix B). The principals had to indicate whether the time allocation on the table suited the different schools and to send it back to me. They also had to state on a small questionnaire how many participants I was to expect, the learning areas the participants were responsible for, the grades they taught and the language they preferred to be used during the research process (in Appendix B).

A week before the research officially commenced, I met with the participants separately at all three schools. The role of the first meeting was to meet the participants informally and to provide them with the qualitative pre-questionnaire and research consent form. An informal discussion of the research process and its aims took place. During this discussion I made it clear that I required their full participation and that I was not there to lecture them, but to perceive what they thought about the intervention research programme. We decided upon a date, which would be before the commencement of the research, on which I would collect the pre-questionnaires from the participants to make a pre-analysis of their responses before the intervention would transpire. This pre-analysis was necessary to customise the intervention research programme to some degree for each specific group and their needs. During this meeting we also agreed upon specific meeting times and the venues we would use. More detail about how the research process was conducted will be provided in the next chapter, since there were slight variations from one context to the other.

4.5.6 The primary and secondary participants in the intervention research process

In Section 1.5.4.2.h I noted that various stakeholders could and should make contributions during the intervention research process. In Figure 4.3 below, I differentiate between primary participants and secondary participants that had an influence on this research endeavour.

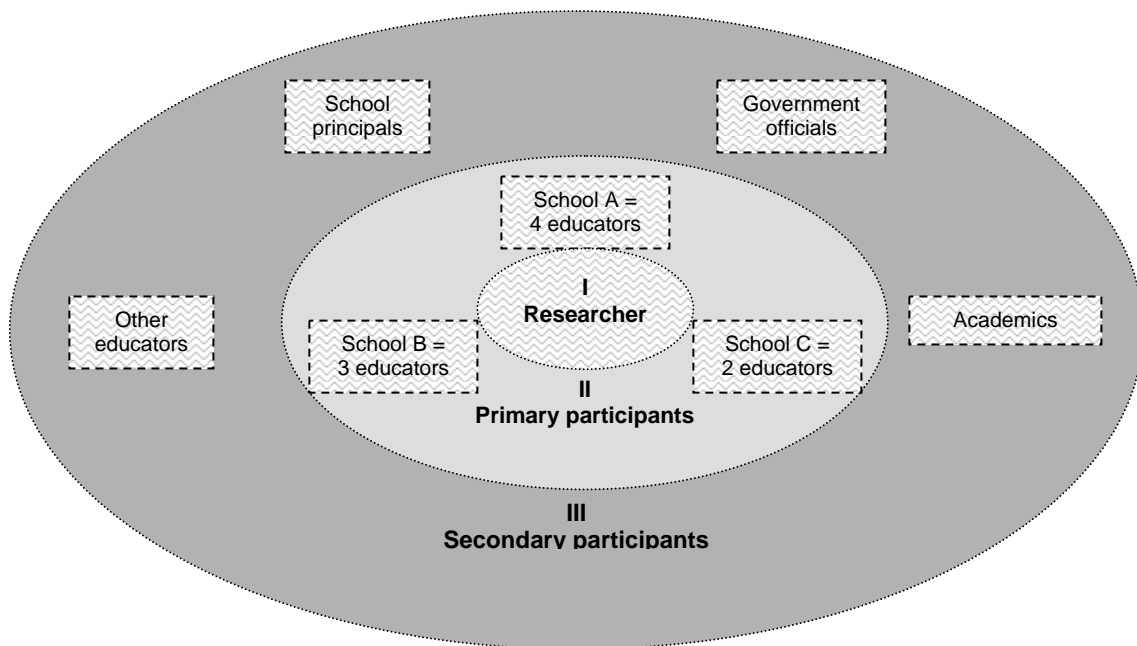


Figure 4.3: Primary and secondary participants in this intervention research process

The primary participants include the educators from the three schools who worked with me during the entire research process. The secondary participants are those who were approached as experts on certain terrains during specific moments of the intervention research process. They include other educators, school principals, government officials and academics.

With these processes in mind, I will now turn to the qualitative methods used in this intervention research process.

4.6 QUALITATIVE METHODS USED IN THE INTERVENTION RESEARCH

In this section I will elaborate on the following methods used: qualitative pre-questionnaires and post-questionnaires, unstructured focus group interviews, unstructured individual interview, lesson observations, researcher reflections, and the external programme assessor reports.

4.6.1 Qualitative pre-questionnaire

In Section 1.5.4.2.b I indicated that the purpose of conducting the qualitative pre-questionnaire was to obtain information regarding the pre-knowledge and practices of the research participants concerning the infusion of a culture of human rights and on dialogue as a facilitation strategy before the intervention research process commenced. In the same section I also theoretically justified the nature of the questions asked in this questionnaire. The nature of the questions was defined as open-ended. The use of open-ended questions, as opposed to closed-ended questions, provided the respondents with the opportunity to respond freely toward the different questions in writing. In this case the questionnaire was seen as an appealing method, since it would allow some distance between me and the participants. I did not at this stage want to influence them in any way through posing questions that might (re-)direct them in one way or another. I merely wanted to be acquainted with what they knew and felt about the relevant topics and how they practised them. The qualitative pre-questionnaire is provided in Appendix G of this dissertation.

The qualitative pre-questionnaire was given to the participants to complete before the intervention research programme was formally introduced to them. It was given to them in an envelope which they also used to return the questionnaire. They could take the questionnaire with them and complete it in their own time. They had about three to five days to complete it, depending on the specific group of participants. This questionnaire was available in both English and Afrikaans and the respondents could complete it in either of the two languages. The questionnaire was divided into five main categories, categories A to E, which will be discussed below.

4.6.1.1 Biographical information

Category A aimed to gain biographical information from the respondents. By gaining biographical information from the respondents I was able to contextualise each respondent's responses in relation to their background and experiences. The respondents had to state their gender, their first and second languages was, their religious affiliation, and whether their classroom represented more than one cultural and religious group.

They then had to name these groups. They also had to state for how long they had been teaching, what their educational qualifications were, and what learning area(s) they were teaching.

4.6.1.2 Information on previous training²⁶ in human rights

The second category, Category B, aimed to obtain information on possible training the respondents might previously have received in human rights. The reason for including this category was to determine roughly what the participants' prior knowledge was on the topic of human rights and to establish what gaps the participants might have in their knowledge structures before their engagement in the intervention research programme. They had to indicate whether they had received any prior training, what the training entailed (whether it concerned contents on human rights, facilitation strategies on how to present human rights, or both), how they had experienced the training and what they would like to know more about regarding human rights in education.

4.6.1.3 Perceptual information concerning human rights

Category C aimed to gain information on the respondents' perceptions vis-à-vis human rights in general, as well as information on their current practices when dealing with human rights. Again, just as in the previous category, this category of questions provided me with information and helped me to gain an outline of the participants' knowledge and perceptions before the formal intervention commenced. They were asked how often they addressed human rights issues (almost daily, at least once a week, not very often, never) and they had to explain their choice. They were asked whether they addressed human rights separately or in conjunction with other learning areas, and whether they usually planned to address it or whether they dealt with it as the situation allowed for it to be dealt with. Here too, they had to explain their answer. The respondents also had to state whether they felt comfortable with addressing human rights and had to explain their answer. To further acquire information concerning their perceptions of human rights in

²⁶ The word 'training' is not the term I prefer to use, because it might narrowly be understood as 'schooling' or 'instruction'. I prefer the use of the term 'professional development' since it includes a more thorough understanding of participative development. In the context of the methods and questions, the word 'training' is used because it is a more frequently used term among educators when referring to professional development.

education, they were asked whether they thought it was good that human rights are included in the curriculum, and they again had to explain their answer and state what they thought the aim was of including human rights in the curriculum. Lastly they were asked what they believed maintaining a culture of human rights in the classroom entailed and if they thought that it was possible to maintain a culture of human rights in their classrooms.

4.6.1.4 Facilitation strategies for human rights

In the fourth category, Category D, the focus was on facilitation strategies that could be used in the context of human rights. The respondents had to state, from a list, which facilitation strategies they thought would work best when facilitating human rights and they had to explain their choices. The list provided the following options: lecturing, play, role-play, group work, dialogue, debating, class discussion, individual project work and pairs/small group projects. The respondents were also allowed to add more options to the list. In this category, the respondents were asked whether they used the abovementioned facilitation strategies in addressing human rights and they had to explain whether discipline had any influence on the strategies they preferred. This category mainly aimed to determine the preferences educators have when choosing a facilitation strategy and what might possibly influence their choices in this regard.

4.6.1.5 Perceptual information regarding dialogue

The last category, Category E, dealt with the respondents' perceptions concerning dialogue as a facilitation strategy. They were asked what the concept dialogue meant to them and they had to explain whether they thought dialogue could be used to address human rights in the learning area(s) for which they were responsible. These two questions were posed to them to determine whether they were familiar with dialogue and to become aware of possible misconceptions the respondents might have held concerning dialogue.

4.6.2 Qualitative post-questionnaires

The purpose of conducting a qualitative post-questionnaire was twofold. Firstly, it aimed at providing the respondents with an opportunity to reflect on their experiences and thoughts pertaining to the intervention research programme; and secondly, it aimed to pose specific questions to direct the respondents toward reflecting and assessing specific components of the intervention research programme (1.5.4.2.c). Regarding the second aim, the questions were much the same as the open-ended pre-questionnaires – both in structure and cluster. However, with regard to the first aim, the questions and statements had to be open-ended to allow for free reflection on the intervention research programme and for reflexivity of general experiences (1.5.4.2.b, 2.4.5.3). The importance of being reflective in relation to professional development is well articulated by Fallon and Brown (2002, 38) when they state that “[r]eflective thinking seems to be an essential part of developing complex understandings needed for effective professional practice”. The qualitative post-questionnaire was divided into two parts, which will be described below. The reasons for this division will also be given.

4.6.2.1 First-round reflective post-questionnaire

Directly after the first day's exposure to the intervention research programme a qualitative post-questionnaire was handed to the participants to complete. They again had to provide biographical information (Category A) about themselves to enable easy contextualisation of the responses. The purpose of the first-round qualitative post-questionnaire was to provide the participants with the opportunity to reflect and give their honest opinions regarding the first session of the research concerning a human rights culture and dialogue as facilitation strategy. In addition to writing an open reflection, they also had to name three things that they had learnt and had found valuable about the first session, and three things that they had disliked or had found insignificant about the first session (Category B). This first-round qualitative post-questionnaire is provided in Appendix H.

4.6.2.2 Second-round reflective post-questionnaire

Immediately after the second session the respondents had to complete exactly the same reflection questionnaire as during the first round (Categories A and B) as described above. This was done before the unstructured focus group interview commenced. The second-round qualitative questionnaire, however, also contained categories C, D and E which respondents had to complete on their own after the second session of the research and the unstructured focus group interview had been completed. This second-round qualitative post-questionnaire is to be seen in Appendix H. It aimed to enquire about their experiences and feelings vis-à-vis the programme in general and to determine whether it could further be developed as a professional development programme. It also intended to establish whether the respondents' perceptions and knowledge regarding human rights facilitation activities and dialogue had shown any progression during and after the implementation of the intervention research programme.

a. General reflection on intervention research programme

In Category C respondents had to provide their honest opinion regarding the intervention research programme in general. This category of questions aimed to get the respondents to reflectively assess the programme. They had to comment on whether they had grasped the aim of the intervention research programme. Space was provided where they could state what they would like to add to the contents of the intervention research programme, as well as what content they thought was excessive in the intervention research programme. In another question in this category, the respondents had to state whether they would recommend this intervention research programme to other educators and why. In the last question of Category C a few words were given to the respondents (useful, abstract, theoretical, practical, useless, important, unimportant, time-consuming). They had to circle the word(s) that they thought best explained the programme and then had to explain their choice(s). The respondents could also include their own words to this list to describe the programme.

b. The infusion of a human rights culture

Category D included questions concerning the infusion of a human rights culture in the classroom. This set of questions had the purpose of determining whether the respondents had shown any progression with regard to their perceptions of human rights facilitation and the infusion thereof into the classroom context. Hence, some of the questions posed in this section corresponded to questions asked in the qualitative pre-questionnaire. The respondents had to state what they thought was needed to infuse the classroom with a culture of human rights. This question was asked to establish to what extent the respondents felt differently or the same regarding the infusion of human rights in relation to their responses obtained from the qualitative pre-questionnaire. In another question the respondents had to state and motivate if they felt that, after the exposure to the intervention research programme regarding the infusion of a human rights culture, they were better equipped to establish a human rights culture in their classroom. Again this question had the purpose of providing a space for the respondents to assess an element of the intervention research programme in a reflective mode. In the qualitative pre-questionnaire respondents had to indicate and describe whether they addressed human rights issues separately, as part of other learning contents, or not at all. This question was asked again to determine what the possible impact of the programme could be on the way in which the respondents would address human rights in the future.

c. Dialogue as a facilitation strategy

The last category, Category E, intended to acquire information concerning dialogue as a facilitation strategy. In the qualitative pre-questionnaire the respondents had to state and explain what the concept dialogue meant to them and whether they thought dialogue could be used to address human rights in the learning area(s) for which they were responsible. These questions, as stated in Section 4.6.1.5, aimed to determine what the respondents thought dialogue as a facilitation strategy implied and to establish whether they believed any of the fallacies regarding the concept. In Category E of the qualitative post-questionnaire, more questions were asked regarding dialogue as a facilitation strategy to perceive if the intervention research programme had had any impact on the way they viewed dialogue. The respondents had to describe their feelings regarding dialogue and

state whether they thought that their knowledge of dialogue as a facilitation strategy would inform their future facilitation activities. They were also asked to think of an example of how they would use dialogue in the learning area(s) for which they were responsible. This question was asked to understand whether the respondents were able to apply dialogue to a hypothetical situation. The following question concerned the processes of dialogue. The respondents had to explain whether they would alter the dialogical processes to better suit their specific contexts. This question was posed with the aim of assessing the processes of dialogue. Another question dealt with what problems the respondents foresaw with regard to the use of dialogue in their learning area(s). They were asked this question since they, as practice experts, had the capacity to inform me about problems that were difficult to envisage from a theoretical perspective, and that might be detrimental to dialogue. In the last question words were once again provided to the respondents which they could circle to describe their feelings concerning dialogue as a facilitation strategy (useful, idealistic, practical, useless, important, unimportant, time-consuming, brilliant, incoherent, revitalising). Again they had the liberty of adding words to the list to explain their feelings and they had to explain their choices.

4.6.3 Unstructured focus group interviews

As mentioned in Section 1.5.4.2.d, unstructured focus group interviews provide interviewees with an opportunity to jointly discuss a certain topic. The unstructured group interviews were conducted directly after the participants had completed Sections A and B of the second round of qualitative post-questionnaires. This group interview was almost like a debriefing session during which the respondents were granted the opportunity to openly discuss notions that concerned the intervention research programme and its implications for their practice. I started by asking about their feelings concerning the two sessions, whereafter I asked probing questions based on the various responses. This method also served as a means of triangulating data obtained from the questionnaires. All group interviews were voice-recorded and transcribed afterwards. The interviews were conducted in English and Afrikaans, depending on the language preference of the various participant groups.

4.6.4 Unstructured individual interview

The reason why I conducted an unstructured individual interview with the government official was described in 1.5.4.2.e. I contacted this person and made an appointment with him. The reason for this appointment was described to him, namely to talk about the social context of education in the particular area. On the day of the meeting, I commenced by asking questions about what challenges the area faced regarding education and how the social environment influenced what was happening in schools. During the interview I also asked questions related to human rights and dialogue. The interview was not voice-recorded, but I took elaborate notes on what was discussed. The interviewee also provided me with several documents that highlighted some of the issues he had addressed. The interview was conducted in Afrikaans, the preferred language of the interviewee.

4.6.5 Lesson observations

In the first chapter I explained why I had decided to include lesson observations in classrooms as another method. Moreover, in the context of process-orientated research it was necessary to be flexible and allow for the research events and participants to redirect and propose methodical modification and adaptation that better accounted for unanticipated variables in relation to the research question (4.4.2). The observation processes occurred as follows: regarding the lessons observed presented by the two educators (one participant and one non-participant), I took elaborate notes on the lessons, transcribing what was said and done. I video-taped the lesson I had presented to capture moments I might have missed during the process of presenting the lesson. I transcribed the main moments of this lesson afterwards. In this regard Rosenstein (2002, 3) states that “the eye of the camera often freezes moments the human eye ignores”. As will become especially evident in Chapters 5 and 6, it was essential to include lesson observations to be able to understand how the different educators had responded to the exposure to the intervention research programme, but it should be noted that it was not one of the main contributing methods used to explore the research question of this enquiry.

4.6.6 Researcher reflection

I decided to include a reflective journal to document events that occur during the research process (as introduced in Section 1.5.4.2.g) and to record analytical insights (and intuitive knowledge) that transpired while engaging with the research participants since this to a great extent initiates the foundations of further analysis (Patton 2002, 436). Such notes also assist in illuminating occurrences that transpire during the research process, which enables a better understanding of the social construct of the lifeworlds and experiences of individuals and groups that form part of the research. Many of these occurrences do not come to pass during the formal research process, but through informal discussions and interaction with the participants. Silverman (2001, 286-287) calls these occurrences “naturally occurring data” and urges researchers to “take advantage of naturally occurring data”, because it provides more profundity to the research descriptions and eventual contextualisation thereof.

In the light of what has been discussed here and in Section 1.5.4.2.g I will elaborate more on the structure of the reflective journal. The format of this journal can be obtained in Appendix I. For each participating school I had a separate journal. Each journal was divided into two sections, each representing one day. The structure for each day looked the same. A list of elements that required reflection and which I had to remember was tabulated in the beginning of the journal. These included the programme presentation and discussions, materials used (whether the hand-outs were adequate) and facilities (whether the physical environment was satisfactory). Regarding the programme presentation and discussions, I had to reflect about whether I thought the outcomes had been reached, how I think I had expressed my ideas, and how I had motivated the participants. I also had to reflect on the facilitation process and the language I had used, the way I had questioned the participants during discussion and whether I had allocated enough time for the presentation.

I had to rate how successful I thought the day’s session had been on a Likert-type scale from 1-10 (1=unsuccessful, 10=highly successful). I included this just to get myself reflecting on the entire session and then, in words, to explain my choice of rating. Thereafter I had to explain two specific things I had liked and two I had disliked about the

session. The next two questions concerned how I would have liked to change the presentation, the discussions and the intervention research programme. Thereafter I completed the following statement: *I think the programme has an effect, or has no effect, on the educators' perceptions regarding human rights in education and dialogue, because ...* An open space followed in which I could document any other matters not covered up to that point and to anticipate how I would do things differently in the next session. These questions only provided broad frameworks. I especially used the open spaces to document all the discussions that had taken place during the presentation phase. At the end of completing the two parts of the journal I also jotted down some ideas encapsulating my general experiences regarding the school, the participants, the research process and the intervention research programme. In the next chapter these reflections will emerge throughout the presentation and the explanation of the information gathered during the research process.

4.6.7 External programme assessors

In Section 1.5.4.2.h I explained why I chose to have external assessors assess the intervention research process and I gave reasons for choosing those particular assessors. I will now explain the process followed when using this method and the guidelines given to the assessors to conduct their assessment of the intervention research process. Each of the external assessors received the same intervention research programme that was given to the participants (Appendix F), together with a covering letter requesting their participation, the procedures to be followed and an assessment guide (Appendix J). All the documents were available in Afrikaans and English and the assessors could complete their reports in any one of the two languages. A short rationale for introducing the programme as well as an overview of the research process was given to the assessors to provide them with the background to assessing the intervention research programme.

The assessors first had to provide their biographical information (Questions 1-8). They were asked about the kind of work they did and the position they held, where they lived, their highest qualifications, their gender, their age category (e.g. 41-50 years), and their religious affiliation. This was followed by 12 questions that aimed to take them through the programme methodically (posing a question relative to each section of the intervention

research programme), and to lead them to respond to each aspect of the programme (Questions 13-17) as well as to the intervention research programme in general. All the questions were open-ended. The following questions and statements concerned the general assessment of the programme:

- What is your general opinion with regard to this intervention research programme? (Question 9)
- Name three things that you find valuable and helpful, and three things that you find problematic regarding this intervention research. (Questions 10 & 11)
- Comment on the level of scholarly language used and the overall style of the programme applicable to in-service educators. (Question 12)
- What would you like to add to the programme and why? (Question 18)
- Would you recommend this programme for other educators? Please motivate your answer. (Question 19)
- Would you like to make any other remarks, give advice or recommendations that could assist in refining this programme? (Question 20)

4.7 QUALITATIVE ANALYSIS AND INTERPRETATION

In Section 1.5.5 I introduced the main elements of analysis and interpretation as applicable to this enquiry. I noted that for the purpose of this enquiry discourse analysis would serve as the methodological framework for the qualitative analysis and interpretation of information gathered during the enquiry. This means of analysis was selected due to its propensity to assist the researcher in meaningfully analysing thick descriptions and perceiving the meanings participants might attach to the intervention research programme by exploring their expressions with regard to it. Here I will specifically focus on the methods and processes followed whilst working with the information, as well as on the process of ensuring quality and credibility of the research.

4.7.1 Methods and processes used in qualitative analysis and interpretation

According to Patton (2002, 432), the process of qualitative analysis begins when the researcher reduces raw information by sifting finer points from significant details, identifies major patterns, and constructs frameworks to communicate the essence of the information. Communicating qualitative information implies a process of describing research events exhaustively to enable the reader to understand the researcher and research participants' experiences during the research process (Patton 2002). The following chapter (Chapter 5) will deal with the presentation and communication of the information obtained.

The process of describing and presenting information should clearly be distinguished from the process of analysing and interpreting information (Silverman 2001; Patton 2002). These processes were separated to avoid confusion regarding the experiences of the research subjects (the researcher and the research participants) and to prevent other occurrences that transpired during the research processes, from clouding the researcher's subsequent analysis and interpretation of these experiences and occurrences. However, it should be noted that the subjectivity of the researcher might, inevitably, feature in the process of selecting, describing and presenting the information gathered during the research. Hence, although the process of presenting and interpreting are differentiated in two chapters, it must be acknowledged that it might not be as clear-cut as it may seem at first.

The analysis of the information entails reorganising described information into main patterns and themes so as to enable questioning that mediates interpretations and critiques. The researcher can rely on two primary sources to facilitate the process of organising the process of analysis (Patton 2002, 437). Firstly, the researcher could use the questions that emerged from the conceptual and design stages of the enquiry to organise analysis and/or secondly, draw on the analytic insights and pre-interpretations that became evident during the fieldwork stage (Patton 2002, 437). The former means of organising information could be described as deductive analysis where coding of information stems from pre-formulated theory and conceptual work that occurred prior to the fieldwork. The latter means of organising information involves discovering patterns

and themes that transpire spontaneously from the information. This means could be called inductive analysis. Both of these means will be used in Chapter 6 when the data will be analysed and interpreted. The reason for using both methods is to allow for more divergent interpretations which might possibly be disregarded when only using one means of analysis.

4.7.2 The quality and credibility of qualitative methods, analysis and interpretation

In Section 1.5.6 I described triangulation of information through utilising multiple methods as a possible means of ensuring the quality and credibility of the qualitative information obtained through this enquiry. Triangulation assists in eliminating shortcomings of one method by using another which might complement these limitations (Mouton 1996, 156). However, attention should also be given to the quality and credibility of qualitative information communication, analysis and interpretation. The quality and credibility of qualitative information communication, analysis and interpretation could partly be obtained when the researcher considers all research events and findings in relation to the social context in which they occur, while taking cognisance of the natural setting of the research participants (Mouton 1996, 168). In addition, the researcher could also ensure quality and credibility through avoiding generalisation of findings and explanations, and thus describe, analyse and interpret all information in relation to the social context of the participants (Mouton 1996, 168). In short, I knew that whereas multiple methods would assist me in ensuring quality and credibility concerning the methods used, considering the social construct of the research participants would contribute to enhancing the quality and reliability of the analysis and interpretation of the information.

In addition, Mouton (1996, 157-160) suggests that a relationship of trust between the researcher and participants contributes to the reliability of information. This relationship of trust could be reinforced through transparency from the side of the researcher and through ensuring the anonymity of participants and the confidentiality of the research findings. The way in which this relationship of trust was built will become evident when the information and thick descriptions are given in the next chapter. Below, I will discuss the ethics of social research in support of anonymity and confidentiality.

4.8 ETHICS OF SOCIAL RESEARCH

Babbie and Mouton (2001, xxxv) emphasise that ethics and politics are important aspects for consideration when conducting social research. This implies that the researcher should at all times keep in mind the rights of participants (Cohen & Manion 1994, 364) as well as the possible constraints that might be posed during the research process (Babbie & Mouton 2001, xxxv). Therefore, the researcher has to make the entire research process, including its potential risks and discomforts, clear to the participants before the research process commences. This includes stipulating their right to withdraw from the research at any given time or to abstain from providing any information they do not wish to divulge due to personal reasons. However, the notions of ethics and politics are not only evident during the phase of capturing information about the participants, but in the entire research process. The researcher has to ensure that the anonymity and confidentiality of participants are protected at all times, even during the reporting phase. This implies that although the researcher might know and identify participants based on the information provided by them, s/he should never reveal the connection between the responses and specific participants.

To protect both the researcher and the participants, a consent form ('Consent Form to Participate in Research' – see Appendix E) was given to the participants and signed by both the individual participants and myself. This form included four imperative elements: competence, voluntarism, full information, and comprehension, to assure that the participants' rights would receive the necessary consideration (Cohen & Manion 1994, 350). The Consent Form to Participate in Research, which embraces these four elements, is a standard form from the University of Stellenbosch that allows space for researchers to describe their research along the required ethical considerations. It aims to legally protect the researcher and participants during research endeavours through notifying participants about the aims of the enquiry, the processes to be followed and the expectations of the researcher with regard to the participants. The following subsections constitute this standard form: the purpose of the enquiry, the research processes to be followed, the potential risks and discomforts as a result of the research, the potential benefits for participants and society deriving from the research, the payment procedures for participation, the confidentiality clause, the participation and withdrawal procedures, the

identification of the researcher, and the rights of research subjects. A consent form was given to each participant to sign together with the researcher. I kept one copy and gave another to the relevant participant.

Part of this process included obtaining permission from the provincial DoE to conduct research in the specific schools, prior to the commencement of the research. A letter was sent to the DoE (Appendix C) whereafter permission to conduct research was received in writing (Appendix D). The letter of permission also addressed ethical matters, including that the research should be voluntary and not disruptive to the school programme, and that the findings be made public on request.

4.9 CONCLUSION

In the first chapter (1.4) I anticipated that intervention research might serve as a possible methodology for the development of a professional development programme for in-service educators. In this chapter I commenced by theoretically exploring this possibility. The experiences gathered through the actual research process, to be reported in the following two chapters, might further corroborate this possibility. I also posited several critiques toward intervention research to develop my idea of a process-orientated and participative justification of intervention research that might underscore the possibility that intervention research might serve as a possible methodology for the development of a professional development programme for in-service educators. It was also argued that for the purpose of this enquiry group-level analysis would be conducted since it might provide a more adequate view of the social context of the participating cases and the way in which they assimilate the intervention research programme.

The qualitative methods and processes used during the intervention research process were also discussed and justified. The chapter concluded with a discussion of the qualitative analysis and interpretation of the information that had been gathered during the research process and the ethical matters to be considered during social research endeavours.

CHAPTER 5

PRESENTATION AND DISCUSSION OF THE QUALITATIVE RESEARCH PROCESS

"Findings emerge like an artistic mural created from collage-like pieces that make sense in new ways when seen and understood as part of a greater whole."

(Patton 2002, 432)

5.1 INTRODUCTION

In this chapter a presentation and in-depth discussion of the qualitative information obtained throughout this intervention research process will be reported in the context of the social construct underlying it. The information from each of the participating schools will be explained separately. The entire process will be presented chronologically. I will aspire to move between the different voices presented in each case in a weaving pattern so that a single perspective is not privileged and to assure that divergent perspectives of experiences are enclosed in the presentations and descriptions (cf. Fox 2003, 92). The following aspects will be dealt with in detail in this chapter:

- A description of the social construct of the Mafikeng/Mmabatho area where the intervention research was conducted
- A separate contextual description of the information obtained from each participating school
- A presentation and discussion of three lessons observed.
- A presentation and discussion of the external programme assessors' reports.

It should be noted that only the information that was applicable in answering the research questions will be reported on in this chapter and that some of the peripheral information was held back for future use.

5.2 DESCRIPTION OF THE SOCIAL CONSTRUCT OF MAFIKENG/MMABATHO

This chapter of presentation and description will commence with a brief description of the historical, cultural and political developments that emerged in the Mafikeng/Mmabatho area to illuminate the context in which the research subjects find themselves. A perspective of the present situation regarding education in this area will also be provided. The decision to include a depiction of the social construct should be viewed against the methodological discussion posited in Section 4.2. This attempt to provide an image of the social construct in which the research occurred is in no way all-encompassing, but at least to some extent contextualises the experiences and perspectives expressed by the research participants.

5.2.1 A brief history of the Mafikeng/Mmabatho area: 1881 – 2007

Mafikeng, the current capital of the North West Province, is situated just south of the Botswana border in South Africa (Appendix L). The predominant language spoken in *Mafikeng* is Setswana. The largest sub-cultural group situated in this area is the Barolong-Boora-Tshidi (McGhee & McGhee n.d., 41), followed by the second largest sub-cultural group, the Bafokeng. Mafikeng is vastly multicultural and multireligious.

Mafikeng was originally named in 1881. The original name, *Mahikeng*, means “Place among the Rocks” (McGhee & McGhee n.d., 42). *Mahikeng* was colonised by the British-ruled Bechuanaland (now Botswana) in 1885 and renamed to *Mafeking* (McGhee & McGhee n.d., 43). Ten years later the southern part of British Bechuanaland, including *Mafeking*, was annexed by the Cape Colony (McGhee & McGhee n.d., 43).

When the National Party was elected to govern South Africa in 1948, legislation aiming toward separate development was initiated. The promulgation of the Bantu Homeland Citizenship Act of 1970²⁷, which was a direct result of the National Party legislation, as well as the Declaration of Independence of the Tswana Territorial Authority²⁸, resulted

²⁷ This act expected ‘black’ Africans to remain in the ‘Homelands’ and to travel to surrounding workplaces.

²⁸ The Tswana Territorial Authority was set up in 1961 under the guidance of Chief Tidimane Pilane. They had limited authority until chief Manyane Mangope took over in 1968. (McGhee & McGhee n.d., 41)

in Bophuthatswana's gaining of total independence in 1980 (Van der Merwe 1992, 3). *Mafeking* was again renamed to *Mafikeng* in recognition of its original name *Mahikeng* (McGhee & McGhee n.d., 44). *Mafikeng* was situated in one part of Bophuthatswana, which was made up of separate areas of land. At that stage the capital of Bophuthatswana was Mmabatho and the president of Bophuthatswana was Lucas Mangope (McGhee & McGhee n.d., 44). During this time Bophuthatswana followed the then Cape District syllabus in schools. This was a matter of preference.

In March 1994 Bophuthatswana suffered three days of arson, looting and bloodshed, which initiated the reincorporation of Bophuthatswana into South Africa (McGhee & McGhee n.d., 44). This happened simultaneously with the major political transformations toward democratisation in South Africa. Bophuthatswana was incorporated into the North West Province of South Africa in October 1994. In 1996 *Mafikeng* became the capital city of the North West Province with Mmabatho as part of *Mafikeng* (McGhee & McGhee n.d., 44).

In theory, one could say that the old Bophuthatswana (specifically then Mafikeng and Mmabatho) was a direct result of the legislation of the National Party in South Africa – thus, a direct result of apartheid; but it was never part of or subjected to the apartheid regime's enterprises.

5.2.2 A view of the present situation of education in Mafikeng/Mmabatho

An unstructured interview was conducted with a government official in the North West Province to broaden the knowledge of the current social construct regarding education in Mafikeng/Mmabatho (4.6.4). Some of the insights that were gained through this interview will be described below.

This interviewee indicated the following as major social problems in this area: poverty, alcohol abuse among adults and sometimes children, the high rate of school pregnancies, the numbers of AIDS orphans uncared for and the numbers of so-called 'key children'²⁹. He mentioned that learners in this area often did not receive any support from their parents regarding their education. This is because many of the

²⁹ 'Key children' (young children who literally carry keys of houses around) are children whose parents are for various reasons seldom at home. These children basically care for themselves and often also for their siblings.

parents worked far from their homes and in many instances the parents were themselves illiterate and therefore could not assist learners with homework. Consequently, some of the learners were generally not motivated to learn.

Many educators in this area indicated low levels of motivation and interest in their work, according to this interviewee. He stated that although the educators were generally well trained, some reveal a “bad work ethic”. The absence rate on Mondays was very high, while the educators were bad role-models for learners and in many instances demonstrated poor leadership qualities. He mentioned that many educators often did not respond to professional development they received in outcomes-based education and underlying facilitation and assessment strategies. By not responding to professional development it was implied that they did not apply and practise new information that had been disseminated to them. He said that “[p]rofessional development is not important for them, only a salary at the end of the month”. Many educators often claimed that they did not have transport to attend meetings on developments in the various learning areas and in the National Curriculum and therefore they did not take cognisance of information distributed to them. He also commented on the overload of administrative tasks with which principals in particular were confronted in addition to the fact that they are expected to teach. He also noted that in some instances educators were obliged to undergo programmes that were poorly planned and badly communicated. He stated that educators were mostly “demotivated due to poor salaries, poor service conditions, limited opportunities and poor facilities and teaching aids”.

The interviewee stated that in many of these schools corporal punishment was still used and in this regard said that the human rights of children were not taken seriously in these environments. When asked if he thought that educators were properly equipped to address human rights, he laughed and said, “They don’t even respond to basic training regarding the curriculum.”

The interviewee addressed the matter of the bad infrastructure in schools in this area. He was particularly concerned about the poor amenities in some schools. He mentioned, for example, that there was no electricity in buildings, no running water, dangerous wiring, and no sanitation or perilous methods of sanitation. Moreover, he indicated that there were cases where there were up to 65 learners per class. It should

be noted that many of these classrooms can accommodate only about 30 learners. Also, the schools are poorly resourced with books and teaching materials. Libraries are regarded as a luxury in many schools. Communication between the Provincial Department of Education and schools is also difficult due to a lack of resources such as telephones, fax machines or computers, therefore messages often do not reach all the schools in the area.

Three other problems highlighted by the interviewee, but which will not be discussed in detail here, are the limited understanding of different cultures revealed by both educators and learners, the influence and power that specific education unions hold over education, and the existence of middle schools and the discussions about abolishing them.

I felt compelled to verify the information provided by this respondent in order to avoid that a narrow view of education in this context be provided. A discussion with an experienced educator in the Mafikeng area confirmed that this was indeed the situation. Several of these aspects were discussed, in passing, with some of the participants who indicated that the view presented was not distorted or restricted in any way.

The schools and the information presented below do not necessarily reflect all the issues discussed above. This is because I had to include three diverse schools that were 'good case scenarios'. Such cases are schools where educators manage to perform their daily tasks professionally, irrespective of difficulties experienced. Moreover, since the report on the enquiry eventually needs to correlate with the initial research questions, the abovementioned issues that have an influence on how the intervention research programme is perceived by the participants will be illuminated at a later stage. It should be noted that even if these schools do not necessarily reflect the above image, they are all situated in this area of influence. It is worthy of note how each of the three schools developed its own unique identity within this social context, with its own challenges. This correlates with what Bernstein (cited in Hasan 2001, 7) advocates, namely that "contexts [come] to have an identity completely independent of the subjects active within the contexts".

In Sections 5.4, 5.5 and 5.6 the information obtained from the three different cases will be presented and described to create an image of:

- the social construct of the three school cases;
- the activities that occurred concerning the implementation of the intervention research programme;
- the voices of the participants regarding the intervention research programme during different phases of implementation; and
- my own voice during the process of implementing the intervention research programme.

The preparation done before commencement of the research process was discussed in the previous chapter (4.5; 4.6). In Table 5.1 below, a summary of the school profiles will be provided. The participant profiles will be given as each context is described.

Table 5.1: School profile of the three different cases

SCHOOL NO.		SCHOOL A	SCHOOL B	SCHOOL C
TYPE		Government	Government	Government
GRADES		R - 7	4 - 7	R - 7
MEDIUM OF INSTRUCTION		English	English/Afrikaans	Afrikaans
NUMBER OF LEARNERS		1 000	560	200
NUMBER OF EDUCATORS		40	18	8
PRINCIPAL'S GENDER		Male	Female	Female
PARENTS' AVERAGE SOCIO-ECONOMIC STATUS		Medium to low	High, medium, low	Medium to high
DIVERSITY	Religions	Christianity Islam Hinduism African Religion	Christianity Islam Hinduism African Religion	Christianity
	Languages	Afrikaans English Setswana isiZulu isiXhosa	Afrikaans English Setswana Sesotho	Afrikaans

5.3 CONTEXTUAL DESCRIPTION AND PRESENTATION OF INFORMATION OBTAINED FROM SCHOOL A

School A is a government school covering grades R – 7 (6 – 13-year-old learners) situated in Mmabatho in the North West Province of South Africa. It is an English-medium school with approximately 1 000 learners. Forty educators teach at the school. The learners and educators represent different language groups (Afrikaans, English, Setswana, isiZulu and isiXhosa), which indicates the cultural diversity of the school, as well as multiple religions (Christianity, Islam, Hinduism and African Religion).

The parents of the learners enrolled at this school represent a medium to low socioeconomic status. Many of the parents work in neighbouring towns, which means that many learners are taken care of by illiterate house-keepers or are alone at home after school (so-called 'key children').

The educator-participants from this school raised their concern over the poor resources that the school possess (outdated books, no Internet access, not enough text books) and the increasing effect that HIV/Aids has on the learners in their school.

The principal of this school aims to motivate his staff daily to further their knowledge and to remain positive about education despite the challenges it creates. He revealed his full support of this research, because according to him it could make a difference in education and educators' understanding of facilitation strategies to address human rights.

5.3.1 Qualitative pre-questionnaire

In the following sections the information obtained from the qualitative pre-questionnaires completed by the participants of School A will be presented and discussed. Both the motivation for conducting a qualitative pre-questionnaire and the structure of the qualitative pre-questionnaire were provided in Section 4.6.1. The headings for presenting and discussing the information are the same as the categories used in the pre-questionnaire.

5.3.1.1 Biographical information of the participants

All four participants, as indicated by the principal of School A, completed the entire research process. They comprised of one Setswana-speaking male, one Setswana-speaking female, and two Afrikaans-speaking females. All four respondents indicated that English was their second language. The four respondents marked Christianity as their religious affiliation. The two Setswana-speaking respondents failed to specify the denomination to which they belong, and the remaining two Afrikaans-speaking respondents stated Dutch Reformism and Anglicanism as their denominations. All four stated that the learners they taught represented multiple cultures including (amongst others) Tswanas, Zulus, Xhosas and South African Indians. The participants also indicated that the learners in their classes represented multiple religions, including Christianity, African Religion, Islam and Hinduism. The teaching experience of the participants varied from 9 to 30 years of experience; an average of 18 years of experience. The participants presented, amongst other learning areas, Life Orientation, Social Sciences, Economic and Managerial Sciences and Arts and Culture for Grades 5, 6 and 7 learners. Two of the respondents stated they had Diplomas in Education, another respondent indicated that she had an Honours Degree in Education and the remaining one stated that he was enrolled for a Master's Degree (not in Education).

Below (Table 5.2) a participant profile of the participants of School A will be tabulated. The participant number allocated in the first row will be used to identify the different participants during the presentation and discussions of the information.

Table 5.2: Participant profile of School A

PARTICIPANT NO.	A1	A2	A3	A4
GENDER	Male	Female	Female	Female
HOME LANGUAGE	Setswana	Afrikaans	Afrikaans	Setswana
SECOND LANGUAGE	English	English	English	English
RELIGIOUS AFFILIATION	Christian	Christian, Anglican	Christian, Dutch Reformed	Christian
YEARS OF TEACHING EXPERIENCE	9	30	21	13
LEARNING AREAS TEACHING	Life Orientation Social Sciences Languages	Economic and Managerial Sciences Mathematics	Life Orientation Social Sciences	Arts and Culture Social Sciences Languages

5.3.1.2 Previous training in human rights

a. General experiences

Two respondents (A1, A4) indicated that they had received training in human rights prior to completing the qualitative pre-questionnaire. One of these respondents (A1) stated that the training he had received focused on facilitation strategies to address human rights. He explained that the training focused mostly on how to include human rights in teaching-learning activities and how to create an awareness of human rights in the education realm. The other respondent (A4) stated that she had undergone training in contents concerning human rights. When asked to explain briefly how she had experienced this training, she said, "It is easy to read contents and *teach* them, but some things crop up which show violation of other people's rights. How exactly do we do the *practical* part of addressing the rights?"³⁰ This comment encapsulates a wide-ranging notion regarding in-service educator training in South Africa. Often educators are exposed only to knowledge during training, but are not informed as to what strategies to use in order to optimally facilitate such knowledge in classroom situations. Or alternatively, they are faced with facilitation strategies and general curriculum theory during training, but are not sure about what contents are important in

³⁰ The respondents of School A completed their questionnaires and interview in English. Their responses are quoted verbatim. Several grammatical amendments were made where it was deemed necessary.

the process. The remaining respondents (A2, A3) stated that they had not specifically been exposed to training in human rights before our first meeting session. One of the two (A3) stated that she had been informed about the inclusion of human rights, but no formal training on how to 'teach' it had taken place. Generally it appears that the participants were aware of the inclusion of human rights in the curriculum, but were not equipped with facilitation strategies to address human rights across the curriculum.

b. What they would like to learn about human rights

Another set of responses that is also important under this cluster is what the respondents would like to learn more about on the topic of human rights in education. One of the respondents (A3) stated that "knowledge [regarding human rights] should not be sacrificed" during the training, while another (A2) indicated that she would like to have access to official documents dealing with human rights to develop her knowledge of the topic. Another respondent (A1) indicated that he would want to know more about how human rights could be addressed in such a way that it does not remain mere knowledge but becomes something with a "moral value". The fourth respondent (A4) wanted to learn more about how educators could get learners to respect their own rights and the rights of others. From these responses it seems that two respondents sought a solid knowledge base regarding human rights (A2, A3), while another two sought clarification on how to deal with human rights in practical terms (A1, A4).

5.3.1.3 Current practices and perceptual information concerning human rights in education

a. Addressing human rights

Three of the respondents (A1, A2, A3) indicated that they did not address human rights issues very often in the learning areas for which they were responsible. One respondent (A4) indicated that she addressed human rights issues almost daily. She stated that even if one addresses human rights "informally", learners start to become more aware of them. Those respondents who indicated that they did not address human rights issues very often, explained that they only addressed this issue in the context of certain sections of the learning areas or when a certain situations arose in the classroom that necessitated reference to human rights.

In addition, it is also worth taking note of the fact that two respondents (A1, A2) stated that they always addressed the issue of human rights in conjunction with other contents, while two respondents (A3, A4) stated that they sometimes addressed it as part of other learning contents and sometimes address it separately, as content on its own.

The respondents were also asked whether they usually planned to address human rights or whether they dealt with them as the situation arose. Two respondents (A1, A3) indicated that addressing human rights in the classroom is a planned-for activity. One respondent (A1) noted that “[w]hen and how human rights are addressed is determined by the outcome and theme [of the particular learning area]”. Those respondents (A2, A4) who revealed that they dealt with human rights as the situation arose, stated that firstly, time constraints urge one to deal with them as the lesson progresses without formally planning for it, and secondly that conflict amongst learners provides an ideal reason to address human rights and that this could not be planned for.

b. Confidence in addressing human rights

All the respondents demonstrated that they felt comfortable about addressing human rights in their learning areas. The following two responses encapsulate the general feeling in this regard: “Human rights form the core of social interaction ... [educators] should encourage talking about it.” (A1) and “I feel comfortable because I address many social issues as they arise.” (A2) A response worth taking note of is the following: “Many years of teaching different cultures and religious groups bring along wisdom, knowledge and the insight of how to deal with it. We can talk openly. I don’t feel threatened.” (A3) Another respondent also said that dealing with human rights knowledge is not so demanding as relating it to real-life situations (A4).

c. The inclusion of human rights in the curriculum

All the respondents indicated that they thought it was good that human rights are included in the curriculum. The main reasons given for their choice were that the inclusion of human rights in the curriculum would assist learners in distinguishing

between right and wrong (A2), it would contribute to mutual understanding of diverse groups (A3) and it would help them to function appropriately in society (A1).

The two most prominent aims of including human rights, according to these respondents, were to create awareness amongst learners with regard to their rights and the rights of others (A1, A2, A4) and to make them good citizens of South Africa (A3).

d. A culture of human rights

On the question of what a culture of human rights in the classroom entails, the respondents stated that such a culture would be one based on respect for diversity (of cultures, religions, abilities, properties, space, etc.) (A1, A2, A3), empathy for one another (A3, A4), an understanding and cognisance of each individual's "social make-up"³¹ (A1), and equality (A3). All four participants felt that it was possible to establish and maintain a culture of human rights in their classrooms. They stated that such a culture could be maintained if learners understood the reasons for creating a culture of human rights (A1, A2), if there was a culture of openness in the classroom where learners and educators could talk and feel secure (A2, A3), and if a culture of critical thinking were embraced (A3).

5.3.1.4 Facilitation strategies for human rights

a. Facilitation strategies preferred and used

All four respondents stated that a classroom discussion would be the best way of facilitating human rights. It seems that their second choice strategies were role-play, group work and dialogue. Project work, debating, play and lecturing seemed to be the less favourable of the strategies for these four respondents. The individual choices of facilitation strategies to facilitate human rights varied considerably. From their explanations it seemed that their choices of facilitation strategies were often based on their own preferences and what they thought could be the most beneficial learning strategy for learners. The male respondent (A1) seemed to regard discussion as a

³¹ The concept 'social make-up' was first used by the Setswana-speaking male participant to refer to the way in which things are understood and done differently in diverse cultures and religions, and how each individual constitutes elements of the culture or religion to which he or she adheres.

very important aspect in learning. He stated that “[w]hen learners are ... given an opportunity to discuss concepts openly it brings out the person in them. In that way they open up and this makes it easy to facilitate learning.” The three female (A2, A3, A4) respondents mostly agreed that the facilitation strategies that were listed all catered for the different needs of learners and that these strategies would enable learners to contribute actively to lessons. One of these three respondents noted that lecturing is suitable to convey information concerning human rights, but that it should be accompanied by discussion, dialogue, project work, group work or role-play to enhance understanding of the new contents (A4).

On the question of whether they ever used these strategies to facilitate human rights, two respondents (A1, A4) indicated that they did indeed make use of these strategies, while two (A2, A3) stated that they did not necessarily apply them. Another aspect that was disclosed in their responses was that the respondents mostly used strategies in which learners are “actively” involved and where learners are not “passive in the learning process”.

b. Influence of discipline on choice of facilitation strategies

All the respondents agreed that discipline in the classroom influenced the facilitation strategies they made use of. In their motivations the respondents mainly provided approaches to deal with discipline in the classroom. Their explanations indicated that: learners should understand what is expected of them when using a specific facilitation strategy (A1, A3), the facilitator must intervene when disciplinary problems arise (A3, A4), the facilitator must plan thoroughly to prevent disarray (A3), and that the facilitator must assist in protecting the rights of minorities and try to get passive learners more actively involved (A1, A2, A3).

5.3.1.5 Perceptual information regarding dialogue

a. Dialogue in general

From the question pertaining to the perceptual information on dialogue it appears that the respondents confused discussion and dialogue with each other. This notion became especially evident when the respondents were asked what the concept of dialogue meant to them. Three respondents (A1, A2, A3) explained dialogue as a

conversation, two (A2, A3) used the word ‘discussion’ to describe dialogue and one respondent (A4) stated that it was a form of communication. Three respondents (A1, A2, A4) stated that dialogue was about sharing ideas and opinions, while two (A1, A3) stated that dialogue concerned asking and answering questions. Three respondents (A2, A3, A4) stated something regarding the number of people involved in a dialogue. One respondent (A2) thought that a dialogue consisted of “two people having a conversation”, while another two (A3, A4) said that a dialogue could occur between more than two people. One respondent (A4) explained it as “communication which involves a limited number of people.” From these responses it is evident that the respondents did not really have a clear idea of what dialogue as a facilitation strategy entails.

b. Dialogue as a facilitation strategy to infuse a culture of human rights

All the respondents stated that they thought dialogue could be used as a facilitation strategy to address human rights in the learning areas for which they were responsible, mainly because the contents they dealt with allowed for dialogue to take place. From their explanations it appeared that they did however view dialogue as a more informal facilitation strategy to be used to enhance understanding and to allow learners to deal with thoughts and emotions provoked by certain contents.

Generally the responses given by these respondents to the pre-questionnaire were profound. They indicated a positive attitude regarding human rights in the curriculum. The impression was given that the diverse setting in which they taught truly enriched their viewpoints concerning human rights matters.

5.3.2 Presentation of the first session of the intervention research programme

School A was the first school at which I presented the intervention research programme. In some sense it was like trialling how to present the contents of the intervention research programme and how it was being assimilated by the research participants. During the first session of two hours, I explained the research process briefly. A copy of the intervention research programme guide (Appendix F), a copy of the PowerPoint hand-outs and a summary and classroom supplement of the document

the *Manifesto on Values, Education and Democracy* (2001) were given to each participant.

Thereafter I introduced the notions of human rights and dialogue as it manifests in the curriculum based on their intervention research programme guides, the infusion of a culture of human rights in the classroom, the notion 'human rights values', and the issue of addressing human rights and human rights values in the classroom. I continued introducing dialogue as a facilitating strategy, specifically how dialogue could be distinguished from communication and discussion, what is needed to establish a classroom environment that is conducive to dialogue, and the roles of the facilitator and interlocutor during dialogue.

In the section dealing with what is needed to establish a classroom environment that is conducive to dialogue, a subsection – the physical environment and practical aspects – was also included. This subsection dealt with time allocation for dialogue to assure that it is practised on a regular basis. I included this section not to be prescriptive, but to see how the respondents responded when time stipulations regarding the use of dialogue as facilitation strategy were given. The effect of this is evident in all the responses. In Chapter 6 this notion will be further explored.

5.3.3 First-round reflective post-questionnaire

In Section 4.6.2.1 the motivation for the inclusion of a first-round reflective post-questionnaire was explained. The information that emanated from the first-round reflective post-questionnaire obtained from School A will subsequently be presented and discussed.

5.3.3.1 Open reflection

In the next four paragraphs the reflections of all four respondents will be provided. These reflections will then be discussed.

- “The programme gave a new dimension and meaning to the concept dialogue. It has become clear that in practice schools in particular have taken the human rights culture lightly. It has transpired therefore that there is a need for more planning and

understanding what dialogue is about, the objectives thereof and processes to consider in implementing the infusion.” (A1)

- “I definitely have a better understanding about what dialogue is. I understand the process that has to be followed to make a dialogue successful. I feel that I will be able to facilitate a dialogue. The educator has to be well-prepared before you can give the topic etc.” (A2)
- “Human rights education expanded my thoughts. I saw the Manifesto for the first time – although have heard about it. I realise that the dialogue process is much more intricate than I thought initially. I can put it to use fruitfully when the situation calls for it. Although we are not through yet, I’m sure it can be a meaningful tool/strategy.” (A3)
- “Human rights as they are in our Constitution need to be looked at as a culture that needs to be instilled into the learners especially here at school. Most of the learners do not always see their parents as they work away from home, then the school becomes a place where values and morals learners get into contact with either incidentally or as part of the curriculum, and also the learners find themselves in a situation or environment in which the educators are the real role-models. Human rights determine the values we live by and they are for some reason ‘structured’ in a way that they are accommodative to different cultural and religious groups.” (A4)

From the above responses it is evident that these respondents were – to various degrees – aware of the inclusion of human rights in the curriculum, but that before being introduced to this intervention research programme they had been somewhat oblivious to the role it has as a means to value and moral education in diverse environments. It seems that they realised that human rights in the education sector do not currently receive the priority it should. From the responses it is apparent that the notion of a culture of human rights in the classroom is appealing.

On the topic of dialogue, three of the respondents (A1, A2, A3) specifically mentioned that they now attached new meaning and understanding to the concept of dialogue. They realised that dialogue is not only a spontaneous activity in classrooms, but

something that is complex and that should be prepared for. It is also interesting to observe that one respondent (A2) mentioned at this early stage that she thought she would be able to facilitate a dialogue.

5.3.3.2 Aspects learned and found valuable

The respondents mostly stated what contents they had learned in this section, namely that dialogue is not discussion, the facilitators' and learners' roles during dialogue, the processes for dialogue, that dialogue must be prepared for, and aspects that could make dialogue work better. Besides the specific contents mentioned by the respondents which they felt they had learned, two responses are worth noting: firstly, that "[d]ialogue is a powerful strategy in getting to know each other" (A3) and secondly, that "[d]ialogue is a necessity for learners to become familiar with their rights and responsibilities" (A4). From these two statements one can gather that these respondents acknowledged dialogue as a robust facilitation strategy to be used in diverse environments to familiarise learners with their basic human rights and the responsibilities that accompany the rights they claim. Generally, the respondents did not reflect upon the information they had received regarding human rights during the first session, but only on the information regarding dialogue. This could be because dialogue, first introduced as a formal facilitation strategy during this session, might have been a fairly new phenomenon to them and that they found this information more valuable.

5.3.4 First-round researcher reflection

The first-round researcher reflections were completed while the presentation of the first session occurred and specifically afterwards, at the same time as when the respondents completed the first-round reflective post-questionnaire (4.6.2.1). The respondents, being introduced to the *Manifesto on Values, Education and Democracy* (2001) for the very first time, indicated a predilection for this document. All four participants raised concerns and took part in discussions. Several of the issues they raised regarding the intervention research programme in relation to the context of their practice are:

- Cultural differences amongst learners in School A create challenges for equality in the sense that some cultural groups experience a sense of inferiority toward other cultural groups and that this might create problems for the successful use of dialogue as facilitation strategy.
- The interpretation of body language reflected by diverse cultures should also be considered when guidelines for dialogue are discussed with learners. The participant noted that the body language reflected by one culture in a dialogue session might not be socially accepted by another culture participating in the dialogue and that this could be detrimental to dialogue.
- The participants also voiced their scepticism toward allocating specific lesson periods and time frameworks for dialogue in the classroom. One respondent stated that some classes already struggled to get through their work in time because there was a shortage of text books and learners had to share the available books. Allocating time for dialogue might just exacerbate this problem. Another respondent suggested that the topic of the dialogue would guide the time allocation and frequency of the dialogue.

After the first day it appeared as if the participants had bought into the notion of dialogue as a facilitation strategy and the infusion of a culture of human rights in the classroom. It also seemed that the participants' perceptions regarding dialogue and human rights had developed considerably during the first session. The participants were positive about the use of dialogue to infuse human rights in Life Orientation, Social Sciences and Arts and Culture, but indicated that they were uncertain whether dialogue could be used equally efficiently in Economic and Managerial Sciences and Mathematics, for example. When the matters of addressing human rights and human rights values were discussed, the participants agreed that they more frequently addressed human rights incidentally in their practice than as part of the curriculum.

5.3.5 Presentation of the second session of the intervention research programme

During the second session of the presentation of the intervention research programme the focus was mainly on the moments in dialogue, assessment of dialogue and a summary of dialogue as a facilitation strategy to infuse a culture of human rights. In this session specific examples of how dialogue could be used to infuse a culture of

human rights in the relevant learning areas were provided and discussed. All practical issues regarding the intervention research programme received attention in this session.

5.3.6 Second-round reflective post-questionnaire

The reason for including a second-round reflective post-questionnaire was explained in Section 4.6.2.2. The information that emanated from this round of reflective post-questionnaires will be presented and discussed next.

5.3.6.1 Open reflection

In the following paragraphs the reflections of the four respondents will be provided. A description of each reflection will proceed directly after each reflection.

- “Quite an interesting session. The presentation covered the core of the strategy and specifically highlighted the realities of the concept [dialogue]. Whilst taking note of specifying time frames it is important to take into account group dynamics – not every group will perform at the same pace and level ... It would be very interesting to consider contextual factors such as discipline, resources [and] time frames for the success of the strategy.” (A1)

This respondent mentioned two important notions that impinge on dialogue, namely the disposition of the group that will engage in dialogue (“group dynamics”) and the social realities that interlocutors might face during a dialogue (“contextual factors”). The reference made to “specifying time frames” probably refers to the discussion that had taken place between me and the participants during the previous session (5.3.2; 5.3.4)

- “Deconstruction is important and it happens all the time. This stage should not be rushed through. They should also be critical. Consensus will sometimes be reached, sometimes not ... When it comes to reconstruction it is a process which also happens all the time. Reflection is very important for the educator. Ask yourself if you have reached your goal. The educator also needs to clarify all problems and misunderstandings that might have arisen. Learners must know why

they dialogue and what is expected from them. We need to go through the whole dialogue process.” (A2)

The second respondent only reflected upon the information she had been exposed to during the second session. This might be a result of diverse interpretations of what reflection entails or it might be what was really important for her, i.e. the processes of dialogue.

- “I now see the bigger picture. I understand the processes and understand how to apply the strategy when teaching topics concerning human rights. I also learnt that practising this strategy [dialogue] can open doors to new scenarios. Learners can learn from each other, about each other and with each other. This enables all of us to come to a better understanding/knowledge of the diversity of our population and how to put that knowledge into meaningful interaction.” (A3)

This respondent seems to appreciate dialogue as a facilitation strategy because of the possibilities it creates for learners to learn. She suggests that dialogue could provide learners with an opportunity to obtain information from each another (“from each other”), in relation to a context (“about each other”), and that such *modus operandi* is co-operative (“with each other”). Moreover, she also comments on how knowledge and a better understanding, as could be developed through dialogue, have the ability to ensue into improved social relations.

- “Dialogue will create a better ground for interaction with each other ... Facilitation of dialogue and good planning plays an important role as learners will be guided by the topic given ... and learn how others feel about the topic. The learners will obviously pick up the basic human rights during various dialogues to have a better understanding of a group and individuals ... At the end of a dialogue session it is important to give a true reflection of the dialogue to improve the human rights culture.” (A4)

This respondent seems to suggest that dialogue as a facilitation strategy creates a specific set of norms for interaction between diverse individuals in the education setting when she states that “[d]ialogue will create a better ground for interaction with each other ...” She also proposes firstly, that learners could discover basic contents during

the process of dialogue and secondly, that practising dialogue in the classroom is in itself a means to improve a human rights culture in the classroom.

In essence the respondents' reflections encapsulated the value of dialogue as a facilitation strategy to mediate learning, as a means to improve social relations in diverse environments and as a means of infusing of a culture of human rights in the classroom.

5.3.6.2 Aspects learned and found valuable

In this reflection space the respondents mostly commented on what they had learned during the session. They mentioned the following: processes of dialogue, that dialogue could be a means of assessment, that the facilitator of a dialogue has the role of directing the dialogue and that reflection is imperative after any dialogue. One respondent (A3) mentioned that "new knowledge/understanding create opportunities for the next dialogue session". This is a vital observation considering that dialogue is a progressive process that should occur frequently in the classroom to have any impact.

5.3.7 Second-round researcher reflection

During the second session I experienced some difficulty in getting the same quality of discussion from the participants as during the first session. This could possibly have been caused by the time of the week the session was held. What was specifically perturbing to me was the fact that the participants did not indicate being critical about what was introduced to them during discussions. It appeared as if they accepted everything said. After the session I jokingly made the comment while speaking informally to one of the participants (A3), that they were quite docile regarding the intervention research programme to which they were being exposed. The participant said that she thought that they were so interested in this new way of thinking about facilitation that they constantly tried to relate it to their daily practice and that this might be the reason why they appeared somewhat uncritical.

5.3.8 Unstructured focus group interview

After the second-round respondent reflections had been completed, an unstructured, open-ended group interview (cf. 4.6.3) proceeded. An outstanding notion from this group interview was the continuous reference that was made to the importance of basic contents, or the epistemological foundations of the learning areas. This notion was also addressed a few times during their questionnaires and informal discussions with this group. The impression given by some interviewees was that dialogue could complement epistemological foundations of any learning area, but that dialogue should not in any way delay the process of epistemological transmission (A1, A2, A3, A4). Other interviewees felt that dialogue has the propensity to complement contents (“dead facts on paper” (A2)) and that learners will especially grasp epistemological notions of a learning area should they be given an opportunity to interact with others regarding their feelings and experiences.

One interviewee (A1) said he appreciated the fact that dialogue enables learners to open up and share what they think, since this might give him an opportunity to become more familiar with the voices represented in his class. On this remark I asked the interviewees what factors they thought might inhibit learners to open up during a dialogue. Again the notion of cultural inferiority was mooted as a possibility that might obstruct dialogue in a particular group. Two interviewees (A1, A3) suggested that problems such as cultural inferiority or disciplinary problems that could obstruct dialogue should indeed become subjects for future dialogue. Another factor mentioned by one interviewee (A3) was that limited knowledge of and experience in a particular dialogue topic might cause certain learners to refrain from participating in a dialogue. This is exactly where the essence of dialogue as a facilitation strategy also becomes apparent. Dialogue enables learners to learn from one another as well and to formulate individual thought constructions in response to other people’s views and based on their own values and experiences. In Chapter 2 (2.2.4.1) I argued that knowledge should not be viewed as the only determinant for dialogue, since this could be detrimental to dialogue, but that knowledge and experience should be perceived in a balanced way.

From the interview it also became evident that some participants had become more aware of how they dealt with situations in which learners interact and where human

rights were involved. In this regard one interviewee said, “I won’t stop dialogue because I am scared or maybe do not know what to do or expect next ...” (A3). It is also worth noting that this interviewee mentions what could cause educators to terminate dialogues, namely that they themselves feel insecure and scared. One interviewee also said, “I think that we would most probably include human rights matters to our contents more often and not only address it as the situation presents itself.” (A2)

One interviewee (A1) mentioned other programmes to which they had been exposed and noted that professional development programmes often only address either contents, facilitation strategies or assessment strategies. What they required were programmes that integrate all aspects regarding the topic. In this regard, one interviewee noted that “[it is] difficult to implement something that doesn’t cover everything” (A1). The interviewees agreed that this intervention research programme to a large extent covered contents of human rights, a possible facilitation strategy and means of assessment, which enabled them to implement it more easily. Other interviewees (A1, A2, A4) also stated that the intervention research programme helped them to plan for their lesson more easily. Another interviewee confirmed this view, stating that “this programme is nice because it gives me the freedom to still use my own way of planning, but gives guidelines of how I can include concepts of dialogue and human rights into the lesson plan.” (A1)

5.3.9 Continuation of the second-round reflective post-questionnaire

This part of the reflective post-questionnaire was completed by the participants after the interview had taken place. The reason for including this second-round reflective post-questionnaire was explained in 4.6.2.2.

5.3.9.1 General reflection of intervention research programme

The respondents’ general opinions of the intervention research programme appeared to be very positive. From their responses it seems that it had made some contribution to their teaching practice and that they viewed it as a useful means to fostering knowledge of diversity and enhancing understanding amongst learners. The following statements were made in their reflections on the intervention research programme:

“[Dialogue] is an effective and efficient facilitation strategy” (A1), “[The programme] must be brought to the attention of educators in all learning areas” (A4) and “I feel the programme can work. It will give the learners an opportunity to share their experiences and learn from others” (A2). One respondent (A3) stated: “What impressed me was that I honestly learnt something. We always use the word dialogue, but never have I put it to use in such a systematic and meaningful manner. It really is a teaching strategy that can work even in a bigger class.” It is also worth noting that throughout the research process this specific respondent was somewhat sceptical about dialogue as a facilitation strategy and the infusion of a culture of human rights.

On the question whether the respondents grasped the aim of the intervention research programme, all four respondents indicated that they did understand the aim. They also comprehensively explained what they perceived as the aim of the intervention research programme. One respondent (A2) specifically mentioned that she now had the confidence to initiate dialogue in her classroom.

The respondents had the opportunity to state what they would like to add to the contents of the intervention research programme. It appears that there are no specific contents which they would have wanted to add. One (A4) requested that more examples be given of “[i]ncidents that take place at school that require an educator to apply the knowledge of human rights”. The issue here is that each educator will experience incidents that require them to utilise knowledge concerning human rights differently. Therefore, providing specific examples in this regard might be useful to one educator, but probably not to a next, in view of the social construction of each educational setting.

The respondents could also suggest what they would rather leave out of the intervention research programme. Two respondents (A1, A2) simply indicated that they would not leave anything out. The remaining two respondents (A3, A4) agreed that they would leave out the specific time allocations for dialogical sessions since, in the words of one of these respondents (A3); it “will have to be flexible and won’t necessarily be a fixed entity”.

All four respondents indicated that they would recommend this intervention research programme to other educators. The reasons they provided are two-fold. On the one

hand they felt that it can make a valuable contribution to teaching-learning activities in schools and on the other hand, the nature of the intervention research programme appeared to appeal to them. In the latter regard on respondent made the following remark: “Unlike other programmes it clearly outlines what the strategy is all about and how to go about it.” (A1)

The respondents had to choose several adjectives – both positive and negative – from a list, to describe how they felt about the intervention research programme (they could add more words to the list). The following words, in order of importance to the respondents, were used to describe the intervention research programme: useful (4), practical (3), important (2) and theoretical (1). The respondent (A1) who mentioned that the intervention research programme was theoretical stated that he did not find it to be a problem, but that there would be other educators in South Africa that might find it too theoretical. Those respondents (A2, A4) who indicated that the intervention research programme was both important and practical explained that it was important because it had the propensity to prepare learners practically to interact constructively in society since it could assist them in understanding other cultures and values. The usefulness was articulated through the observation that any strategy attempting to communicate diverse views was fundamentally useful.

5.3.9.2 Questions regarding the infusion of a human rights culture

The respondents stated the following requirements as necessary to infuse the classroom with a culture of human rights: a positive environment where diverse cultures can meet to share experiences (A1, A3), mutual respect (A1, A3), openness (A2, A3) and flexibility of both the facilitator and the interlocutors (A2), an environment where no bias occurs (A1, A2) and where understanding as an entity in itself is valued (A4). Compared to the pre-questionnaire, these responses do not differ much from what the respondents had initially thought a culture of human rights could entail. This should be understood in the light of the fact that the respondents of this school demonstrated an acute awareness of human rights which could account for their being so responsive to questions regarding human rights in the questionnaires.

All four respondents indicated that they felt better equipped to infuse the classroom with a culture of human rights after being introduced to the intervention research

programme. One respondent (A1) noted that dialogue as a facilitation strategy is particularly useful in the process of infusing the classroom with a culture of human rights since it “provides a platform to instil [human rights] and remind learners of human rights in their daily lives”. The remaining respondents also agreed that dialogue is an effective resource to assist them in infusing a culture of human rights in diverse educational settings that, in the words of one respondent (A2); it will “keep you on your toes all the time”.

The respondents indicated that they would continue to integrate human rights into the contents of their learning areas, thus emphasising the infusion thereof in existing contents. One respondent (A3) stated that “[human rights] should be integrated to demonstrate true understanding. Human rights are not ‘loose’ – it is an integral part of all learning areas – whether it is knowledge being taught or values/morals that were displayed in the process of tuition.” Through this assertion it is evident that this respondent, after being exposed to the intervention research programme, recognised that human rights in education is not only an epistemological exercise, but that it also plays a vital role in value and moral education. Moreover, it seems that she acknowledges that a contextually integrated approach to human rights in education might enhance a better understanding of human rights.

5.3.9.3 Questions concerning dialogue as a facilitation strategy

The responses regarding the respondents’ general feelings vis-à-vis dialogue as a facilitation strategy were positive. In addition to the respondents’ indication that they would definitely use this facilitation strategy, they also commented on the way dialogue could assist the educator in perceiving how learners respond to human rights issues in particular contexts and how learners use their existing knowledge, values and experiences in reaction to these issues. One respondent noted that dialogue can “make learning fun!” (A4)

The respondents all indicated that what they had learned about dialogue in this intervention research programme would influence their future facilitation endeavours. One respondent (A1) noted that in future the interactive sessions he would initiate in the classroom “...will definitely be more structured and goal-orientated...” Another respondent (A2) stated that she would be more inclined to seek for aspects to be

dialogued when she prepared for her lessons. Similarly, another respondent (A3) mentioned that she would restructure lesson topics to create more opportunities for learners to engage in dialogue since dialogue generates yet another way in which learners can discover new contents.

Two respondents (A3, A4) indicated that they would not want to alter the dialogical process in any way. Another two (A1, A2) stated that they would initially apply the process as they had been introduced to it, but with time they would alter the process as they became more acquainted with what works and what does not work, and to suit their context better.

The respondents' only problem with dialogue as a facilitation strategy in their different learning areas seemed to be that it is time-consuming. They stated on various occasions in the questionnaires that they were already struggling to get through the curriculum in time due to contextual limitations and that dialogue was too time-consuming to use on a regular basis.

As in a previous question, the respondents had to choose from a list the adjectives they felt best described dialogue as a facilitation strategy. The following words, in order of importance, were chosen by the participants: useful (4), practical (2), important (2) and revitalising (1). The respondents were generally very optimistic about dialogue in their responses. One respondent (A1) noted that dialogue "is ideal to instil a culture of human rights ... it provides a new dimension to facilitation strategies". Another respondent (A2) described dialogue as a facilitation strategy as "something new and challenging to look forward to".

5.4 CONTEXTUAL DESCRIPTION AND PRESENTATION OF INFORMATION OBTAINED FROM SCHOOL B

School B is a government school in Mafikeng in the North West Province of South Africa. It caters for Grades 4 – 7 (10 – 13-year-old learners). The medium of instruction is both English (the majority) and Afrikaans. Approximately 560 learners are enrolled at this school and 18 educators teach there. The learners represent different language groups (Afrikaans, English, Setswana and Sesotho), indicating the cultural diversity of the school, as well as multiple religions (Christianity, Islam, Hinduism and

African Religion). The majority of educators are Afrikaans-speaking, Christian females with only a few Setswana-speaking males and females.

The parents of the learners enrolled at this school represent all levels of socio-economic status – from extremely affluent to extremely deprived. Here the absence of parents due to work obligations in neighbouring towns is also apparent.

The educator-participants indicated that discipline is a major problem in this school. They also stated that many learners who cannot read and write properly enter Grade 7, which creates problems in all the other learning areas. Furthermore, they indicated that the learners are generally very aware of their rights but do not accept any responsibilities whatsoever. The majority of learners in this school use English and/or Afrikaans as a second or third language. They therefore struggle to express themselves and sometimes even turn to their first language to express themselves even though they are aware that the educator and co-learners might not understand them. Furthermore, the school building seems to be inadequately equipped to accommodate big classes (sometimes up to 47 learners per class). According to the participants of this school, this makes lecturing the only facilitation strategy that they can use.

5.4.1 Qualitative pre-questionnaire

In the following sections the information obtained from the qualitative pre-questionnaires completed by the participants of School B will be presented and discussed. The same structure will be followed as was followed in Section 5.3.1. An explanation of the structure of the qualitative pre-questionnaire can be found in Section 4.6.1.

5.4.1.1 Biographical information of participants

Initially it was indicated that four representatives of this school would participate in the research, but ultimately only three participated. The other participant had extra-curricular duties and there was nobody else available to participate. The participants of School B were three Afrikaans-speaking females. English is their second language. All three stated Christianity as the religion they adhered to and mentioned the following

denominations: Reformer, Baptist and Dutch Reformed. The respondents indicated that the learners in their classes represented multiple cultures including Tswana, Sotho, Afrikaans, English and South African Indians. The participants also indicated that the learners in their classes represented multiple religions, including Christianity, Islam and Hinduism. The participants' teaching experience varied between 7 and 16 years, which is an average of 12 years. The participants presented, amongst other learning areas, Life Orientation, Economic and Managerial Sciences and Arts and Culture for Grades 4 – 7. Two of the respondents stated that they had Diplomas in Education and another stated that she had a BComm degree and a Diploma in Education.

A participant profile of the participants of School B is tabulated below (Table 5.3). The participant number allocated in the first row will be used to identify the different participants during the presentation and discussions of the information.

Table 5.3: Participant profile of School B

PARTICIPANT NO.	B1	B2	B3
GENDER	Female	Female	Female
HOME LANGUAGE	Afrikaans	Afrikaans	Afrikaans
SECOND LANGUAGE	English	English	English
RELIGIOUS AFFILIATION	Christian, Reformer	Christian, Baptist	Christian, Dutch Reformed
YEARS OF TEACHING EXPERIENCE	16	12	7
LEARNING AREAS TEACHING	Life Orientation Mathematics	Arts and Culture Languages	Economic and Managerial Sciences

5.4.1.2 Previous training in human rights

The respondents completed the questions in Category B very scantily. All three stated that they had never received any training on how to address human rights in the learning areas for which they were responsible. One respondent (B2) only mentioned that she had received training in dealing with life skills, specifically HIV/Aids. These

respondents failed to state what they would like to learn more about in terms of human rights in education.

5.4.1.3 Current practices and perceptual information concerning human rights in education

a. Addressing human rights

The respondents completed Category B more meticulously than the previous category. Two respondents (B1, B2) stated that they addressed human rights issues at least once a week in their learning areas. One of these respondents stated exactly in what areas of the curriculum (Life Orientation) she addressed human rights issues, while the other one indicated that she usually addressed human rights based on learners' behaviour. The remaining respondent (B3) indicated that she only addressed human rights in one module a year when she dealt with the rights of consumers in Economic and Managerial Sciences.

Two of the respondents (B1, B2) indicated in a following question that they sometimes addressed human rights along with other content and sometimes as separate content. The other one (B3) noted that she always addressed it with other content.

On the question of whether the respondents usually planned to address human rights or whether they dealt with this matter as the situation allowed, only one (B3) indicated that she usually planned to address it. The other two (B1, B2) stated that they dealt with it as the situation allowed. The main reason why they provided for not planning to address human rights was that the learning content did not always allow them to address human rights.

b. Confidence in addressing human rights

All three participants indicated that they felt comfortable about addressing human rights. Two respondents (B1, B2) stated that they felt comfortable because human rights were so prominent in the South African society, which also made them greatly aware of human rights. The other respondent (B3) indicated that she felt comfortable about addressing it in her learning area because it was not dealt with in much detail and because she knew her field well enough to address anything in the context thereof.

From the responses of both these questions it is obvious that these respondents view the notion of addressing human rights in the classroom in strict correlation with the learning area contents at hand.

c. The inclusion of human rights in the curriculum

The respondents agreed that it was good that human rights were included in the curriculum. Two of the responses (B2, B3) underscored the notion that with every right comes a responsibility and that this should be emphasised in schools. One respondent (B2) stated that learners should know that “everything is not only about me and my RIGHTS³²”. The third respondent (B1) felt that it was good to address human rights in the classroom but that younger learners should not be confronted with issues concerning human rights which they did not comprehend yet.

The aim of human rights in the curriculum, according to these respondents, is mainly preventative (to prevent racial conflict, to prevent discrimination, to prevent physical and emotional abuse) (B1, B2), informative (to create awareness amongst learners of when their rights are infringed) (B1, B2) and to foster responsibility for one’s own behaviour (B3).

d. A culture of human rights

Epistemological awareness vis-à-vis human rights, different cultures and religions is, as asserted by these respondents, the most important aspect in maintaining a culture of human rights in the classroom. All three respondents thought that it was possible to maintain a culture of human rights in their classrooms. One respondent (B3) stated that it could only be done through respect. Another respondent (B1) emphasised that a culture of human rights could be maintained if the educator performed his/her professional role passably. The last respondent (B2) indicated, in a more negative tone, that “it is sometimes difficult [to maintain a culture of human rights] because of the way learners treat their peers and their educators”. Briefly, from these responses it became evident that a culture of human rights could transpire where respect is valued and practised by educators and learners, where the role of the professional educator is acknowledged and where such a culture is based on good epistemological grounds.

³² Emphasis of respondent. The respondents of School B completed their questionnaires in Afrikaans. All quotes are therefore direct translations that have been grammatically edited.

5.4.1.4 Facilitation strategies for human rights

a. Facilitation strategies preferred and used

From the responses regarding the facilitation strategies to be used when facilitating human rights, it is clear that this group of respondents preferred class discussion and group work. The only other two strategies they mentioned were dialogue and role-play. When they had to explain why they chose these strategies, the one (B3) who ticked dialogue as a possible strategy, stated that “[d]ialogue might give everyone his/her own space to interpret rights”. Another respondent (B2) noted that she would prefer class discussion to address human rights because it was the least time-consuming way of dealing with the matter. Her second choice was role-play, although she mentioned that this strategy is difficult to carry out with large numbers of learners per class.

On the question of whether they used any of the strategies listed, again all three stated that they often used class discussion. The reasons they provided for using only class discussion are that “it provides learners with a chance to participate with confidence” (B1) and “it is the fastest most effective way to convey knowledge” (B2).

b. Influence of discipline on choice of facilitation strategy

The three respondents indicated that discipline had an influence on the facilitation strategies they used. They stated that the large amount of learners per class (average 40 learners per class) and limited space made it impossible to use various facilitation strategies. One respondent mentioned that “group work and class discussion becomes impossible when the learners have no self-discipline” (B1).

5.4.1.5 Perceptual information regarding dialogue

a. Dialogue in general

From the responses, it seems that these respondents had some difficulty in explaining what dialogue is. The words ‘communication’ and ‘discussion’ were used to articulate their ideas concerning dialogue. Two respondents (B2, B3) mentioned that dialogue occurs between two or more people and during a dialogue everyone can give his/her

opinions. Another respondent (B1) indicated that she was not sure of the difference between a dialogue and a class discussion.

b. Dialogue as a facilitation strategy to infuse a culture of human rights

Two respondents (B1, B2) indicated that dialogue could be used to address human rights. One (B1) stated that during a dialogue information comes to the fore that is important for any facilitation strategy. Another (B2) stated that it could only work if the dialogue is between the facilitator and the learners. The third respondent (B3) only stated that dialogue could not be used to address human rights in her learning area, but failed to explain why she thought so.

5.4.2 Presentation of the first session of the intervention research programme

I did not meet with these participants beforehand due to a misunderstanding between myself and the principal. The questionnaires and research consent forms were handed to the principal to distribute to the participants. This situation was unfortunate because the informal introduction to the research process and explanation of the consent forms were integral to prepare the participants and to facilitate the process of the first formal session. The first session was therefore also used to introduce the research and to clarify the information and reason for the research consent form.

I next presented the intervention research programme to School B. It was decided to shorten the presentation contents for the first presentation somewhat. We dealt with human rights, the difference between communication, discussion and dialogue and the establishment of an environment that is conducive to dialogue. The role of the facilitator and interlocutors were not discussed this time. I made this decision because I felt that commencing with dialogue in too much detail during the first session would leave too little content for the next session. Furthermore, I got the impression, based on the responses from the pre-questionnaire, that these participants needed more orientation regarding the infusion of a culture of human rights before they could be confronted with a facilitation strategy in this regard.

These participants were given the same documentation as the previous group, i.e. a copy of the intervention research programme book (Appendix F), a copy of the

PowerPoint hand-outs and a summary and classroom supplement of the *Manifesto on Values, Education and Democracy* (2001). Before the presentation commenced, the research process as well as the consent to participate in research was explained. During the presentation, I focused to a great extent on how dialoguing human rights could assist in solving disciplinary problems in the classroom, based on the information regarding the schools' disciplinary problems obtained from the pre-questionnaires.

5.4.3 First-round reflective post-questionnaire

The reasons for including a first-round reflective post-questionnaire were explained in Section 4.6.2.1. The information obtained from School B will be discussed below.

5.4.3.1 Open reflection

A sense of scepticism regarding dialogue is very perceptible in the reflections of these respondents, possibly because less detail was given to dialogue in this session than during the previous schools' first session, resulting in vagueness about the concept of dialogue. It could also be due to the fact that these respondents perceived dialogue as problematic because, in their view, it might lead to even more disciplinary problems.

The individual responses will be provided next, followed by more analytic interpretations.

- "I find that a lot of the information discussed today was already known to me, but I did not realise how important and useful it is for the classroom. I now realise that dialogue is very, very important in the classroom, especially in Life Orientation. I am worried because I don't know whether I have the ability to implement dialogue in an ordered manner. We already struggle with disciplinary problems. I also realise that I have to be more informed regarding human rights." (B1)
- "Interesting information regarding dialogue ... I think if it is practically possible to apply dialogue and if it could result in education for human rights, it would be wonderful!" (B2)

- “I still feel unsure as to how it will be applied in class. Many conditions were named and discussed, but whether it is possible to apply it is still an open question. Respect in the classroom remains the most important aspect. Dialogue is a good idea; my problem remains the application thereof. Listening is also a very important aspect.” (B3)

It is evident that the respondents had become more aware of dialogue and human rights in the classroom. One of the aims of the first session was precisely to create a stronger awareness amongst participants concerning the importance of dialogue and human rights in the context of education. From these reflections it is not possible to determine whether the respondents bought into the process of dialogue as conducive to facilitate the infusion of a culture of human rights. The reason for making this assertion is mainly due to their indecisiveness as articulated in their responses, for example the many “if’s” used by the second respondent and the statement, “[W]hether it is possible to apply it is still an open question” used by the third respondent. Furthermore, it is also not evident whether these respondents perceived dialogue in any other way than before. What is evident is that the question of discipline had an enormous influence on the decisions these respondents will or will not make regarding their facilitation activities.

5.4.3.2 Aspects learned and found valuable

In this section, the respondents mainly stated what content regarding the intervention research programme they found most valuable. The conditions for dialogue appeared to be especially appealing to these respondents. One respondent (B1) also noted that she realised that if one want to address values related to human rights with learners one should start with what they are familiar with since this will make the process of the infusion of values less abstract. Two respondents (B1, B3) stated that they had become more aware of how human rights are addressed in the classroom in different ways. They also noted that before the first session they had been somewhat oblivious to the mode and context in which they addressed human rights.

These responses indicate to some extent how important it was to orientate this specific group more toward human rights before engaging with dialogue in too much detail. It appears that they became more aware of their own practices concerning human rights.

5.4.3.3 Aspects disliked and found insignificant

One respondent (B1) noted that she wished she was more up to date with human rights since this would undoubtedly have enabled her to facilitate the infusion of a culture of human rights. During informal discussions, other participants in this group also mentioned that they felt they lacked knowledge of human rights.

Two respondents (B1, B2) also raised their concern regarding the time and classroom organisation that would be needed to conduct a dialogue. It appears that these respondents viewed dialogue as an extra strategy that must be used in addition to the strategies they already employed, making it more time-consuming. It seemed as if they did not view dialogue as an alternative for the strategies they presently used. It is possible that they did not view dialogue as a powerful enough strategy to 'transmit' knowledge to learners and instead viewed it as a method of reinforcing knowledge that had already been transmitted. Moreover, it is possible that at this stage they did not possess enough information regarding dialogue to judge it. The point is that at this stage they perceived dialogue as being time-consuming.

5.4.4 First-round researcher reflection

Based on the pre-questionnaires I got the impression that these participants were somewhat pessimistic about the research process and topic. However, during the first meeting I gathered that these participants were not so pessimistic about the research, but rather about the situation with which they were confronted. In this school setting the participants were confronted with immense social problems (which were addressed in Section 5.4) on a daily basis and it was these problems, as reflected in the pre-questionnaire, that constituted the impression of cynicism.

Based on discussion with the participants, I realised during the first session that the ideas and theories of dialogue proposed in the intervention research programme are somewhat exclusive to diverse interpretations of dialogue and social conduct in an African context. The participants agreed that the body language and social conduct of various cultures should also be included in the understanding of dialogue. They noted as example that some cultural groups were much more boisterous in their way of interaction while others were more compliant. They felt that this might lead to

dominance of one culture over another during a dialogue session and could also lead to disarray in the classroom. To address this difficulty I suggested that educators could possibly establish a practical rule that allows only one learner to speak at a time, while others listen and await their turn to make a contribution to the dialogue. Although it is not ideal to 'control' dialogue in this way, it is sometimes necessary to instigate such guidelines to give learners the opportunity to become familiar with the dialogical process and to avoid domination of any one group over another. Educators should always remember that dialogue is essentially a spontaneous activity with a well-defined aim and should in no way be controlled. Controlling this process might be detrimental to dialogue as a mode of learning and sharing of diversity and human rights.

5.4.5 Presentation of the second session of the intervention research programme

In the second session of presenting the intervention research programme the focus was mainly on dialogue as a facilitation strategy. The roles of the facilitator and interlocutors, moments in dialogue, assessment of dialogue and a summary of dialogue as a facilitation strategy to infuse a culture of human rights were addressed. Examples of how dialogue could be used to infuse a culture of human rights in the relevant learning areas were also discussed.

5.4.6 Second-round reflective post-questionnaire

In the following sections the information that emanated from the second round of reflective post-questionnaires will be discussed, analysed and interpreted. In Section 4.6.2.2 the most important reasons for conducting a second-round reflective post-questionnaire were explained.

5.4.6.1 Open reflection

The three different responses will be provided next, followed by a discussion thereof.

- "I feel more positive about the whole situation. Dialogue can and will definitely play a great role in infusing a culture of human rights. I will be able to use the information given through this intervention research programme and the learners

will benefit from it. Would have welcomed a definite example of how dialogue would look in practice – a video or something.” (B1)

- “Dialogue initially seems very complicated, but actually it is something that occurs spontaneously ... I was worried about how learners will be assessed especially if all 40 learners do not participate – but the answer is obviously through the reflection journals. The intervention research programme was very educational and answered several questions I had regarding the use of dialogue and human rights in education. I realise that to make it work I have to plan thoroughly and carefully consider appropriate stimuli.” (B2)
- “A human rights culture is much more important than what we realise. Such a culture must be established in the classroom and school since it will not occur instinctively. This culture is what keeps us together and enables a dialogue eventually. Dialogue has value because it is ... an organised facilitation strategy where everyone can participate constructively and where they do not sponge on other people as in group work. Everyone has to think for him- or herself, which also helps the facilitator to know what each learner’s knowledge on the topic under discussion is.” (B3)

From the responses it appears that the respondents were more comfortable with the idea of dialogue as a formal facilitation strategy than what was articulated by them in their first-round post-questionnaires. This assertion is supported by statements in all three respondents’ responses: “I feel more positive” (B1), “Dialogue initially seems very complicated, but actually it is something that occurs spontaneously” (B2) and “Dialogue has value” (B3).

The third respondent (B3), who had initially stated during the previous questionnaires that she felt unsure about dialogue and human rights, and who had indicated that she did not really address human rights, made an important statement in her response. She noted that a culture of human rights needs to be established in schools and that it does not transpire spontaneously. This is an important insight, as is this respondent’s description that “This culture is what keeps us together.”

The respondent (B1), who stated that she “would have welcomed a definite example of how dialogue would look in practice – a video or something”, addressed a request for which other participants also asked. I felt that to provide the respondents with limited examples might narrow down the possibilities of the intervention research programme and in the process create behaviourist notions. With the latter it is implied that those introduced to the intervention research programme might only copy the behaviour of an example and might then not explore the immense possibilities that come with the intervention research programme and its more or less generic propositions.

During the presentation of the second session of the intervention research programme the participants voiced their concern regarding many strategies proposed in the “new” curriculum. According to them, many of these strategies (group work was specifically mentioned) provide a space for indolent individuals to do nothing, while the diligent individuals do all the work. This concern surfaced again when one respondent (B3) explained her feelings toward dialogue, but in a positive mode. She stated that during a dialogue “everyone can participate constructively and they do not sponge on other people like during group work”. The fact that dialogue requires all learners to participate seemed to be a very appealing feature for many of the participants in this research.

Two respondents (B2, B3) also responded to the notion of assessing dialogue and its outcomes. Above it was suggested that these respondents appeared to buy into dialogue as a formal facilitation strategy. This could partly be the result of the inclusion of a section of assessment in the intervention research programme. Assessment forms an integral part of the South African education system and it could be that these participants felt that if dialogue could be assessed it could be regarded as a formal facilitation strategy.

5.4.6.2 Aspects learned and found valuable

Contents that were appealing to these individuals were named as aspects learned during the presentation. The assessment of dialogue and the use of a reflective journal as a means of assessment were the highest on these respondents’ lists. This correlates with the last point made in the previous section, namely that because

assessment was so important in their education practice, they would appreciate it if programmes in general correlated with assessment practices.

The respondents also referred to the importance of laying down the roles of both the facilitator and the interlocutors since this, to a large extent, would guide both the learners and the educator in what is expected of them. It seems that these respondents especially preferred to know exactly what they had to do when confronted with new ideas regarding their practice.

5.4.6.3 Aspects disliked and found insignificant

The only notion that the respondents (B1, B3) addressed under this topic was a request for more examples. It must be noted that the intervention research programme and presentation thereof were not entirely without examples. Open-ended examples (possible instances that could occur in the classroom, based on the curriculum, which the participants had to complete to show them how the theory is applicable to their practice) were dealt with.

5.4.7 Second-round researcher reflection

The main aim during this session was to motivate the participants by showing them how the establishment of a culture of human rights through dialogue could assist them in addressing disciplinary problems in their classrooms. I also emphasised the fact that if the educator should prepare adequately for dialogue the chances would be less that there would be disorder in the classroom.

The participants participated more actively in the discussions during this session. They spontaneously started to compare (amongst one another) dialogue as a facilitation strategy with group work as a facilitation strategy and expressed their approval of dialogue as a means to infuse the classroom with a culture of human rights. Their main reason for agreeing on this was that in big classes they sometimes felt they did not have an idea of what was going on in each group and therefore struggled to monitor the learners' progress. The use of dialogue offered a likely solution to this problem.

5.4.8 Unstructured focus group interview

This group mostly talked about the notion of dialogue as facilitation strategy. Through their discussions they revealed their approval of the strategy. In this regard one interviewee (B3) stated that “dialogue ... is actually better than normal class discussion because ... you get familiar with other people’s lifeworlds”. Another interviewee (B2) concurred with this and added that “[dialogue] should just be practised”. The third interviewee (B1) noted at one stage that “due to differences between learners, there is actually silence in the class, because nobody knows what the other person is really implying when saying something”. When further probed, this interviewee stated that dialogue was a means of breaking this silence because it allowed individuals to temporarily enter the lifeworlds of others. The interviewees again addressed issues regarding dialogue that had been discussed during the presentation phase, thus confirming prior discussions. They said the following: “I really thought dialogue was a two-way discussion, now it is obviously different and I will correct other people in this regard” (B1); and “The fact that dialogue can be assessed is wonderful, it is really a huge part of our daily tasks” (B2). The importance of assessment has been discussed elsewhere and will not receive much consideration here. What is worth considering is that one of the respondents (B1) noted that she would “correct other people” regarding the interpretation of dialogue. This provides an indication that the intervention research programme might not only remain in the memories of the participants, but that they might also share their experiences with others to enhance understanding of the concept of dialogue in education.

The second-largest topic under discussion was that of human rights, the infusion thereof in the classroom and what it might result in. One interviewee (B3) told the others that since the first session of this intervention research programme she had already started to include human rights issues more consciously into her learning areas. She said, “It was impossible not to do it, the moment was right”. From this one can infer that creating awareness amongst educators is a good departure point for the infusion of a culture of human rights, since it produces sensitivity to situations that is appropriate for the infusion of a culture of human rights. The interviewees all mentioned something about human rights being a means to unite diverse cultures and religions through the establishment of a shared value system, for example: “Human rights is an enormous magnet that keeps people together because it provides a

common ethical ground” (B3); “Human rights brings different cultures and their belief systems together” (B2); and “Human rights is the glue that sticks us together” (B1). One interviewee (B2) also noted that a culture of human rights stipulates rules for moral behaviour in diverse groups and guides social conduct of people where different cultures and religions are present. It is clear that this participant acknowledged the ethical nature and potential of establishing a culture of human rights.

Lastly, two interviewees (B1, B3) raised the concern that in order to know when to relate dialogue on any topic to human rights matters one needs to have an ample epistemological basis for human rights. One interviewee expressed this notion in the following words: “I wish I had a better idea of the different human rights; then one can more easily see with what learning areas contents it corresponds.” (B1)

5.4.9 Continuation of the second-round reflective post-questionnaire

5.4.9.1 General reflection of intervention research programme

The respondents of School B made it clear in their reflections that they had experienced the intervention research programme as being helpful in the sense that it was “educative” (B2), “significant” (B3) and “interesting” (B2). One respondent (B2) noted that this intervention research programme revealed a new dimension of facilitation to her. It is worth noting that this participant remained somewhat neutral throughout the duration of the research. She also only completed Sections A, B and C of the last post-questionnaire and left out Sections D and E. She wrote a note on the cover page of the questionnaire in which she thanked me for introducing a well thought through programme from which she had learned a great deal. I am not sure whether one should link these incidences. The fact that she remained neutral could be a personal characteristic and there could be many reasons why she did not complete the last part of this questionnaire. What is in fact worth noting is that according to her responses the intervention research programme had contributed to her understanding of teaching-learning activities.

One respondent (B1) made the following comment under this cluster: “I expected worse, something more abstract. I am very negative about anything that I don't understand, especially if it happens after school hours. During this training, the time

flew by quickly and after the second session I had a good idea of the topics under discussion.” This comment should be viewed in the light of the fact that educators in South Africa are frequently introduced to professional development programmes of all kinds, which usually occur after school hours or during the holidays. Based on informal discussion with these participants I gathered that these educators often have bad experiences with such programmes. For example, they have had to undergo professional development programmes where the medium of instruction was in languages they did not understand, where the presenters were inexperienced in the topic under discussion, where the programmes were “incoherent” and where the aims were unclear. In some instances they had to sit through discussions on topics they were already familiar with. In others they were unable to grasp the relevance of the topics for their practice. In the light of this context, this comment acts as a good indicator of how this intervention research programme was perceived, although it might not have been the case for all the participants.

Another respondent (B3) specifically stated that she would like to have more content on human rights in order to construct the right “climate” for a dialogue session. Again the notion of a good epistemological basis for human rights was mentioned. This also featured twice when the respondents were asked what they would like to add to the contents of the intervention research programme.

All the participants indicated that they had understood and grasped the aim of the intervention research programme presented to them. They all described the aim of the intervention research programme in the same way to illustrate that they comprehended it. Not one of the three participants felt that there was any part of the intervention research programme that could be omitted.

The respondents agreed that it was crucial for other educators to be introduced to this intervention research programme. They provided the following reasons: “It could reduce the conflict, pain and suffering learners in this country experience on a daily basis” (B1); the educator can “get a better idea of the values that their learners abide by” (B3); and “[The programme] will help to make the concept of dialogue less intimidating” (B2). The first reason constitutes the notion that dialogue has the propensity to relieve social distress. The fact that the educator gives this status to dialogue could be an indication that she herself sees dialogue as a possible solution to

overcome social problems and might probably employ the strategy to overcome social issues that arise in her classroom. The second response indicates that dialogue provides a way of becoming familiar with the values of learners in one's class. This should also be viewed in the context of this school (and many others in South Africa) where there are on average 40 learners per classroom, which could prevent the educators from getting to know the learners properly. The last sentence encapsulates the reason why educators often believe innovative facilitation strategies (such as dialogue, in this case) to be daunting. This emphasises how important it is that no assumptions should be made regarding how educators will receive new ways of conduct. It is important that they will engage in professional development programmes to orientate themselves to such ways of conduct.

The participants had to choose from a list the words they thought described the intervention research programme best. They could also add to the proposed list of adjectives describing the intervention research programme. The following words were chosen by the respondents: useful (3), important (3) and practical (1). In their motivations the respondent (B1) who earlier made the comment that "I expected worse ... I am very negative about anything that I don't understand ..." stated the following: "I just want to say thank you, I am very grateful to be granted the opportunity to participate in this training. It has already brought about a new way of thinking in me." The other respondents (B2, B3) only stated that the intervention research programme was useful and important for everyone in the educational sector.

5.4.9.2 Questions regarding the infusion of a human rights culture

Concerning the question of what was needed to infuse the classroom with a culture of human rights one respondent indicated that "knowledge and the realisation that for every right there is a responsibility" (B3). The reason for their constant emphasis on rights and responsibilities could be a result of the fact that, according to these participants, learners often claim rights but do not accept any responsibilities for the rights they claim. The other respondent (B1) noted that the infusion of a culture of human rights should start with the educator. She also stated that this intervention research programme should be compulsory for all educators since it informs one about the importance of the infusion of a culture of human rights. It is vital to realise that the educator has the responsibility to instigate the infusion of a culture of human rights. As

also stated elsewhere, such a culture will not transpire of its own accord; the educator should instigate the culture.

The two respondents (B1, B3) who completed this section indicated that they felt better equipped to establish a human rights culture in their classrooms. One (B1) noted that she would now be able to address human rights more methodically and in the process establish a human rights culture more consciously. The other (B3) respondent stated that she realised that establishing a culture of human rights was the only way to unite the values of diverse cultures and for that reason she would strive to establish a culture of human rights. This respondent addressed the ethical value underlying the infusion of a culture of human rights.

One respondent (B1) noted that she would continue to address human rights as part of other contents because “there are many opportunities in Life Orientation for the integration of human rights issues”. The other respondent (B3), who had indicated in the pre-questionnaire that she only addressed human rights in a particular module per year, stated that she would henceforth also address it separately because “I don’t think the learners know the rights so well, they need knowledge too.”

5.4.9.3 Questions concerning dialogue as a facilitation strategy

The respondents had to describe their general feelings regarding dialogue as facilitation strategy. Both respondents (B1, B3) who completed this question indicated that dialogue is a good strategy to determine the learner’s prior knowledge and values. One respondent (B1) stated that dialogue could, amongst other things, assist the educator in determining what learners know to prevent time-consuming repetition of contents. In the process learners could also get an opportunity to learn from their peers. The other respondent (B3) stated that the reflective journal that should be completed after each dialogue session provides an adequate means of assessing learner-progress over a period. This respondent however stated that she was still unsure about how to assess dialogue. From these responses one can gather that the respondents are much more positive about the strategy than what they articulated in the first-round post-questionnaire. What is worth noting is that whereas they had initially thought dialogue was too time-consuming they now viewed it as a means to save time in some instances. The recognition of the value of the reflective journal is

also significant, in view of to the integral part that reflection plays in dialogue. The notion of assessment featured again. This time the respondent appeared to struggle with the notion of assessing dialogue. The impression was given that she might not be familiar with the various modes of assessment as articulated in the NCS. This statement could be made based on the fact that no new modes of assessment were discussed. The standard prescribed modes of assessment were, for the context of this intervention research programme, only applied to dialogue.

Two of the respondents (B1, B3) stated that the information they had received concerning dialogue would definitely have an influence on their future teaching-learning activities. The one respondent (B1) stated that “I will be less selfish to tell everything to the learners – I will give them a chance to share what they know first.” The other respondent (B3) stated that she would in future be less inclined to shrink from using discussion. She felt that dialogue would give her a methodical means to engage with learners, and that it would create opportunities for interaction between learners. In the process she could monitor their progress by means of the reflective journal. Considering the fact that these respondents had initially stated that lecturing is the only option they have in their social context, it is noteworthy that they began to consider dialogue as another option for facilitation.

The respondents indicated that there was nothing they would want to alter regarding the dialogical process. They stated the following as problems they could foresee when using dialogue in their context: “Learners struggle to express true feelings and ideas in a second language due to a limited vocabulary” (B1); and “Many learners do not have access to resources to do research on a topic” (B3). The first problem mentioned creates a major predicament for the use of dialogue as facilitation strategy and is worth consideration, especially in a country with 11 official languages. Dialogue is essentially about expression, thus being in a position where people cannot properly express themselves might create a power relation. This power relation emanates from the fact that someone who has the vocabulary to appropriately express themselves could dominate those who struggle to communicate their true feelings. The second ‘problem’ is only problematic where a grounded stimuli topic is relevant in which learners have to conduct autonomous research on a particular topic (2.4.5.1). However, this is not altogether detrimental to dialogue since dialogue could still occur in the context of

ungrounded stimuli or in a case where dialogue occurs after specific curriculum contents were dealt with (then also grounded but no extra research will be required).

The respondents used the adjectives useful, practical and revitalising to describe their feelings regarding dialogue as facilitation strategy. One respondent (B1) specifically noted that dialogue is a disciplined form of interaction and because of this feature it could be useful in her classroom. She also indicated that dialogue is a new way of thinking about interaction that she believed could definitely influence the way learners perceive their peers. The other respondent (B3) only circled the words and stated that she would definitely practise dialogue on a regular basis in her class.

5.5 CONTEXTUAL DESCRIPTION AND PRESENTATION OF INFORMATION OBTAINED FROM SCHOOL C

School C is a government school covering Grades R – 7 (6 – 13-year-old learners). It is situated about 30 kilometres outside Mafikeng in the North-West Province of South Africa. It is an Afrikaans-medium school with approximately 200 learners enrolled. Eight educators teach at the school. There is not much diversity regarding culture and religion amongst learners and educators in this school – they are mostly Afrikaans-speaking Christians.

The parents of the learners enrolled at this school represented a medium to high socio-economic status. The educator-participants of School C identified the following as social issues prevalent in this school: racism amongst learners, learners whose parents are financially strong discriminate against those learners whose parents are not in the same financial situation, and many single-parent families. When asked how they experienced discipline in School C they indicated that they did not have nearly the same problems regarding discipline as their neighbouring schools.

Based on discussions between myself and the participants, I got the impression that these individuals were not very literate with regard to dealing with cultural and religious diversity. This is probably the result of their very homogeneous environment. Generally speaking, the participants revealed much interest in the research topic.

5.5.1 Qualitative pre-questionnaire

In the following sections the information obtained from the qualitative pre-questionnaire completed by the participants of School C will be presented and discussed. The motivation for conducting a qualitative pre-questionnaire and the structure of the qualitative pre-questionnaire was discussed in Section 4.6.1.

5.5.1.1 Biographical information of the participants

Initially three respondents were indicated to participate in the research. However, when the research process started, there were only two participants from this school. The other participant had to fulfil obligations to the Provincial Department of Education during this time and could therefore not participate. The principal, who also teaches, was one of the participants in the research.

The respondents of School C comprised of two Afrikaans-speaking females. The respondents indicated that English was their second language. Both respondents indicated that they belonged to Christianity and specified their denomination as Dutch Reformism. The participants stated that the learners were mostly 'Afrikaners'. There were a few Tswana learners in the school, but they spoke Afrikaans. The educators were monocultural and monoreligious in composition. The participants indicated that the learners in their classes represented only Christianity. One respondent stated, "I believe everyone is Christian." The one participant had 17 years of teaching experience. The other participant had previously taught for four years and then continued working in the private sector as adult trainer for 11 years. When the research commenced at this school she had only had a few weeks of experience in teaching the 'new' curriculum. The participants presented, amongst other learning areas, Life Orientation, Social Sciences, and Arts and Culture for Grades 6 and 7 learners. Each of the respondents had a Diploma in Education.

Table 5.4: Participant profile of School C

PARTICIPANT NO.	C1	C2
GENDER	Female	Female
HOME LANGUAGE	Afrikaans	Afrikaans
SECOND LANGUAGE	English	English
RELIGIOUS AFFILIATION	Christian, Dutch Reformed	Christian, Dutch Reformed
TEACHING EXPERIENCE	1 week (previously 4 years)	17 years (currently also school principal)
LEARNING AREAS TEACHING	Life Orientation Arts and Culture Social Sciences Languages	Languages Social Sciences

5.5.1.2 Previous training in human rights

a. General experiences

One participant (C2) indicated that she had received prior training on the content of human rights. She had experienced the training as “[o]ne-sided and only applicable to the inclusion of one culture (race)”.

b. What they would like to learn about human rights

When she was asked what she would like to learn more about concerning human rights in education she stated, “How to convey human rights to learners in a balanced manner” (C2). The other participant (C1) stated that she had had no prior training on the topic of human rights. She did however mention that as part of her previous occupation she had undergone a training session that focused on “climate creation” and that dealt with how people of different cultures understand one another’s traditions and social conduct. This respondent stated that she would like to learn more about “what the correct/mature/balanced way is to convey human rights”.

5.5.1.3 Current practices and perceptual information concerning human rights in education

a. Addressing human rights

One respondent (C1) indicated that she addressed human rights on a daily basis because of incidental situations that arose. As an example she said that if learners use hate-speech such as “boertjies”³³ or “swartes”³⁴ she had the responsibility to create awareness amongst learners of the human right of equality. The other respondent (C2) mentioned that she addressed human rights at least once a week as the situation allowed. She noted that learning area contents were not always ideal to address human rights, but stated that human rights in education forms an integral part of the “education process”. Both respondents indicated that they addressed human rights along with other contents and that they did not necessarily plan to address the issue, but dealt with it as the moment allowed.

b. Confidence in addressing human rights

One respondent (C2) stated that she felt comfortable to address human rights in the context of her learning areas because in that context she could prepare herself and be confident. The other respondent (C1) stated that she felt unsure about addressing human rights because she only had experience in training adults and not young children. In brief, whereas the first respondent explained her feeling of being at ease in relation to the learning area, the second respondents’ hesitancy seemed to stem from her lack of experience in teaching younger learners.

c. The inclusion of human rights in the curriculum

Both the respondents felt that it was good that human rights were included in the curriculum to foster a sense of responsibility amongst learners while they were still young and to make them aware of their rights and the rights of others. One respondent (C1) indicated that she hoped that the aim of human rights in the curriculum would be to “enhance respect between people and races”. The other respondent (C2) noted that

³³ An Afrikaans word sometimes used to refer to white, Afrikaans-speaking people.

³⁴ An Afrikaans word for black people.

the aim of human rights in the curriculum should be to enrich learners' knowledge of human rights.

d. A culture of human rights

“Mutual respect for the human rights of learners and educators” is the expression used by both these respondents to explain what they understand by maintaining a culture of human rights in the classroom. One of the respondents (C1) noted that maintaining a culture of human rights means to “agree to disagree – but in silence”. This saying is somewhat disquieting. It gives the impression that there should not be conversation about differences, thus suggesting that voices should not be heard to avoid conflict, which is perhaps exactly what a culture of human rights does not require. This same respondent also indicated that it was possible to maintain a culture of human rights in her classroom but that it would not be easy. The other respondent (C2) stated that a culture of human rights could easily be maintained in her classroom because she respected learners' individualities and they had respect for her.

5.5.1.4 Facilitation strategies for human rights

a. Facilitation strategies preferred and used

Play, role-play, group work, dialogue and class discussion are the facilitation strategies preferred by these respondents to facilitate human rights. They stated that learners learn better through play, when they can speak about issues, and when they know what is expected of them. The respondents indicated that they did not use the above strategies when they addressed human rights in the classroom because they only addressed human rights when particular situations arose.

b. Influence of discipline on choice of facilitation strategies

On the question of whether discipline influenced their preferred facilitation strategies, one (C1) stated that it did not influence her choice but the other (C2) said that in some instances discipline did indeed influence her choice. It should be noted that these respondents did not feel that this school experienced any significant disciplinary problems. They also said that their classes were not as big as those of the previous two schools.

5.5.1.5 Perceptual information regarding dialogue

a. Dialogue in general

The respondents explained dialogue as a conversation between two or more people during which statements are made and discussed. One respondent (C1) mentioned that dialogue could occur between two learners, a learner and an educator, or between an educator and a parent.

b. Dialogue as a facilitation strategy to infuse a culture of human rights

Both respondents indicated that dialogue could be used to address human rights. The one (C1) stated that dialogue could transpire when a human rights issue becomes evident in any situation that occurs in the classroom, while the other (C2) said that dialogue on human rights can only take place where the curriculum suggests that it be used.

5.5.2 Presentation of the first session of the intervention research programme

This was the last school covered in the scope of this research. These participants received exactly the same documentation as the previous groups: the intervention research programme book (Appendix F), a copy of the PowerPoint hand-outs and a summary and classroom supplement of the document, *The Manifesto on Values, Education and Democracy* (2001). The same topics were covered during the presentation at School C as those that were dealt with during the first session of School B.

The sections regarding human rights were dealt with, as well as the difference between communication, discussion and dialogue and the establishment of an environment that is conducive to dialogue.

5.5.3 First-round reflective post-questionnaire

An explanation for the inclusion of a first-round reflective post-questionnaire can be found in Section 4.6.2.1. Below the reflections of the participants after the first session of the intervention research programme will be presented and described. Thereafter the two respondents' reflections will be discussed.

5.5.3.1 Open reflection

- “I found the conditions for dialogue very interesting. Today I saw dialogue in another context – it is much more than just talking. I know exactly what is implied by a culture of human rights, but still unsure how this and dialogue fits together. (I have an idea, but want to know about the application thereof.)” (C1)
- “Firstly, I learned what dialogue really means! There are things that I see that could be possible problems. Do all learners really know why they ‘must’ view something in a particular way, or is it only a “command” from their parents (for example, can a black or white learner say why they view something in a particular way or is it what they were taught at home)? I do think dialogue could work with very clear guidelines stipulated to set a standard. It could become a sensitive matter if each educator forces their interpretations or perceptions on learners.” (C2)

From the responses it is evident that these participants viewed dialogue differently than before the introduction to the intervention research programme, but that they required more exposure to the concept and underlying strategy in order to contextualise it in their practice. The first respondent voiced her uncertainty about the correlation between dialogue and infusing the classroom with a culture of human rights. This is to be expected seeing that this was only the first session of the intervention research programme and the correlation between dialogue and infusing the classroom with a culture of human rights only really becomes evident during the second session.

The second respondent made some critical comments regarding dialogue. Her first claim is rather unclear, but it is assumed that she implied that learners do not really portray their own views, but often times the views of their parents or what they learn at home. Further coverage of the concept of dialogue as a facilitation strategy might

address this notion. Dialoguing views implies sharing lifeworlds. If a learner thus communicates a belief that she or he learnt at home, they are indeed sharing a lifeworld. This does not mean that learners will always adopt views in this way, but that with time they might also alter such 'adopted' beliefs to express their own viewpoints. The second point this respondent made is that it could be perilous if "each educator forces their interpretations or perceptions on learners". Once again more information about dialogue will reveal to this respondent that during a dialogue the interpretation or perceptions of the educator is to some extent irrelevant. Dialogue presupposes that the learners will be granted an opportunity to voice their views and not the educator. It was possible that this might become clearer to this respondent during the second session where the role of the educator as facilitator would be discussed. This respondent also stated "I do think dialogue could work with very clear guidelines stipulated to set a standard."

5.5.3.2 Aspects learned and found valuable

The respondents both stated that they found the potential of value education embedded in infusing the classroom with a culture of human rights very valuable. In addition, they mentioned several aspects they had learnt, such as what dialogue is, the prerequisites thereof and the concept of human rights values as values that South Africans can share.

5.5.4 First-round researcher reflection

I wrote reflective notes while busy with the presentation of the intervention research programme as well as after each session. The two participants engaged actively in discussions during this session. They also provided a good view of the general construct of the school environment. They were very open and direct in their descriptions of the context and issues faced by the school. The educators voiced their appreciation of the fact that dialogue as facilitation strategy as conducive to infuse the classroom with a culture of human rights seeks to make learners morally sensitive. They noted that this is needed not only in this school, but in South Africa in general. Below more issues addressed by these participants regarding the intervention research programme and in relation to the context of their practice, are provided:

- One of the participants (C2) noted that she thought that Economic and Managerial Sciences was a very abstract learning area for learners, mainly because it was seldom dealt with adequately in the Foundation Phase and then was new to learners when they entered higher grades. She stated that adding “funny” strategies such as dialogue and contents such as human rights might just confuse learners more.
- The participants mentioned that the text book they used for Life Orientation provided many opportunities to place human rights in context (thus “education in human rights”) and concurred that discussion on such issues might further learners’ knowledge of human rights so that it becomes “education for life” (3.3.1).
- I asked the participants whether they would prefer more information on human rights as such in addition to what was presented to them as the basis for dialogue. They indicated that knowledge is extremely important and that it must be given to educators, since educators do not always have the ability to distinguish between right and wrong contents.
- After the concepts of interreligious and intercultural and intrareligious and intracultural dialogue were introduced to the participants, one responded asking whether dialogue would not work better or is suited better in ‘inter’ situations. I responded that the dialogue might be a bit more lively in such situations due to diversity, but that it was not without value in ‘intra’ situations. In addition, I stated that the dialogue stimuli would contribute to the dialogue dynamics in ‘intra’ situations and might prove to be just as valuable to learners as ‘inter’ situations could be.
- I wanted to get another perspective on why educators thought learners and thus some classes experienced so many disciplinary problems. The participants agreed that it had to do with the various values and ways of upbringing of diverse groups that caused this problem and that because their school is mainly homogeneous they experienced fewer such problems since many learners were brought up in the same way with the same values.

Whether the intervention research programme had any effect on the educators’ perceptions regarding a human rights culture and dialogue was difficult to determine during the first session. I realised, based on the previous rounds of the research, that these participants tended to indicate only whether the intervention research programme had had any effect on their perceptions toward the end. What was clear was that they

had become more aware of human rights as a means to morally sensitise learners. In my view they had previously been not fully sensitive to this matter.

5.5.5 Presentation of the second session of the intervention research programme

During this session the focus was mainly on dialogue as a facilitation strategy. The roles of the facilitator and interlocutors, moments in dialogue, assessment of dialogue and a summary of dialogue as a facilitation strategy to infuse a culture of human rights were addressed. Examples of how dialogue could be used to infuse a culture of human rights in correlation with the relevant assessment standards were explored in cooperation with the participants.

5.5.6 Second-round reflective post-questionnaire

The necessity for the inclusion of a second-round reflective post-questionnaire was explained in Section 4.6.2.2. The information that emanated from this round of reflective post-questionnaires will now be presented and discussed.

5.5.6.1 Open reflection

Only one of the two respondents completed Section C of the post-questionnaire. The one (C1) who responded only stated, "Thank you, I experienced it as very educative. I liked it that practical examples were use to convey the information to us." The respondent used the term 'educative' to describe how she felt about the session. This could imply that she may have learnt something about the topic. Her appreciation for the inclusion of practical examples was also expressed.

5.5.6.2 Aspects learned and found valuable

The respondent who completed this section mentioned the contents she had found valuable and stated, "Sometimes it is necessary for the educator to get down from her throne and get learners to speak and only later to intervene again and become active" (C1). This realisation is important in order to make dialogue work. The fact that an educator is not the only bearer of knowledge and experience was highlighted, together

with the fact that an educator must still facilitate what learners share in order to make the learning experience valuable.

5.5.7 Second-round researcher reflection

During this session I observed that these participants revealed some form of unease regarding the use of dialogue. They stated that they were uncomfortable about using it because it was new to them and totally different from strategies they normally employed. This really only became evident during the second session. They made it clear that they could not make use of dialogue unless they saw that it worked. After lengthy discussions about this, one respondent asked whether I would not like to present a lesson in their school on the topic they were currently dealing with in Life Orientation. I agreed to do so on the premise that both participants participate in the process and engage in oral reflection afterwards, and that the lesson may be video-recorded for me to transcribe afterwards. It is worth noting that during the discussion one of the participants told me that I (the researcher) was very unrealistic about education and what works and what does not. She stated that one cannot just use any methods one wants to; one has to keep in line with what policy requires.

5.5.8 Unstructured focus group interview

These interviewees made it very clear that dialogue has great value for education and for promoting a culture of human rights. They emphasised that dialogue will really only come to terms “if it is prescribed by curriculum policy” (C2). In response to this I feel obliged to add that dialogue as a facilitation strategy is suggested in several official documents (1.2.3) as one means of facilitation. Evidently these interviewees have never been introduced to such documents. They are under the impression that dialogue should only occur in Life Orientation.

They indicated that the intervention research programme had the potential to orientate educators to infuse the classroom with a culture of human rights through dialogue. However, they noted that they did not feel confident to do it yet. When asked how they would change the intervention research programme so that after exposure to it they would be more confident to use dialogue, they stated they wanted to see practical lessons and then practise it under supervision. One interviewee said, “Personally I like

to know precisely what to do and how to do it ... I want to know what the standard is" (C1). The other interviewee stated that "it would be nice to see dialogue take place ... it might then give one more confidence to apply it on one's own." (C2)

Despite the timidity concerning the use of dialogue evident in many of the responses, it does seem that the intervention research programme had an influence on the perceptions of the participants. This statement is endorsed by two responses given by these interviewees: "I used to understand dialogue as discussion in groups, but now that I view dialogue in another way, I think dialogue could work more effectively" (C2); and "We are used to dialogue in another way ... your view of dialogue is totally different from our view, but yours is very interesting." (C1)

They also spoke about the potential of dialogue to get learners to voice their feelings and communicate their experiences. One interviewee stated, "I like to get reactions from the learners. I would like to make use of dialogue, but on a frequent basis ... there is no place for it in education." (C2)

The interviewees also discussed the value of dialogue for the infusion of a culture of human rights. In this regard one interviewee (C1) mentioned, "I think that ethical values can better be established amongst learners through using dialogue than through using normal discussion." When asked why she thought that dialogue was better in this regard than discussion, she indicated that dialogue was rooted upon strong principles that set the scene for learning. Discussion, she said, was often too informal and was not taken up seriously by the learners. The other respondent (C2) stated that through dialoguing human rights, learners also learn to become real citizens with dignity and respect.

Another topic under discussion was that educators need to make paradigm shifts in order to face new developments in education. This discussion started with the following statement: "It [dialogue] will be a mind shift for many people ... many educators feel 'I stand in front of the class, I speak' ... this is also why outcomes-based education was for many educators intimidating, because they had to descend from their pedestals and proceed to the level of the child ... for old educators this was a threat, in fact any change is ominous for such persons" (C2). The other interviewee (C1) immediately responded stating, "I'm one of those old educators ... I feel relatively

wary with regard to dialogue ... I first want to see a practical lesson before I will do it myself. Maybe this will show me how to get off my pedestal."

5.5.9 Continuation of the second-round reflective post-questionnaire

5.5.9.1 General reflection of intervention research programme

Both respondents indicated that they thought it was a good programme. One respondent (C1) noted that she thought dialogue was a good strategy because it made it necessary for all learners to participate and share their honest opinions, even those who were generally more introverted. She also stated that at the same time learners who were more self-centred learnt to listen to and respect others. The other respondent (C2) noted that dialogue was a good means to get learners to be open and receptive toward each other. However, she expressed her concern regarding the time it might take to engage in dialogue and said that "there is not enough time allocated in the curriculum to use dialogue on a regular basis".

Both respondents indicated that they had grasped the aim of the intervention research programme. The importance of this intervention research programme for them lay in its value in creating ethically sensitive learners. In this regard, one (C2) stated that "dialogue has the propensity to teach learners to behave ethically correctly, based on a firm human rights understanding". Here it is evident that this respondent related dialogue, human rights and ethics to one another, while she had noted in the first session reflections that she was somewhat unsure of how dialogue and human rights were linked.

The respondents both noted that they would like a compact disc with lessons in which dialogue is used to infuse the classroom with a culture of human rights to see how it works in practice. One specifically indicated that she wanted to know whether she was "on the right track and standard" (C1). Again, I feel that the danger of becoming behaviourist in providing predefined lessons is too great and that this might inhibit the free interpretation of dialogue as a facilitation strategy (5.3.9.1; 5.4.6.1). The same respondent who had previously been concerned with the "standard", mentioned it again. It might be that she felt more comfortable when she was told exactly what to do. However, in my view there is a risk of generating mediocrity where a standard is the

only thing that is regarded as important. Mediocrity is advanced when the “minimum standard” becomes the only thing educators and learners strive to attain, instead of distinctiveness.

The respondents noted that they would recommend that this intervention research programme be introduced to other educators as well. One respondent (C1) stated that the intervention research programme would create an opportunity for more educators to become familiar with the phrases ‘dialogue as facilitation strategy’ and ‘infusing the classroom with a culture of human rights’, because according to her very few educators really knew what it entailed. The other (C2) respondent noted that if more educators were aware of the advantages of dialogue, then more learners would be exposed to it, which might bring about more respect in the classroom situation. This respondent also added that “[o]nce again [dialogue] cannot occupy too much time, because reading, arithmetic and writing must be done before other things such as dialogue can occur”.

The respondents described this intervention research programme as useful (2), practical (2), important (2) and time-consuming (1). One respondent (C1) defined her choice of adjectives to describe the intervention research programme in the following way: “It is useful and practical because it is a way to make learners familiar with discipline and respect without preaching to them or being too military. It is important because our youth has no idea about the responsibilities that accompany their rights.” The other respondent (C2) indicated her concern regarding the intervention research programme and its value for educators in South Africa in the following way: “Many of the educators in our country are not familiar with the basic aspects of outcomes-based education. They do not understand the National Curriculum Statement; they cannot even do Grade 6 mathematics themselves – will they be able to apply dialogue?”

5.5.9.2 Questions regarding the infusion of a human rights culture

On the question of what the respondents thought was needed to infuse the classroom with a culture of human rights, they stated the following: “constant reminders of the importance of equality” (C1), “discipline” (C2) and “mutual trust” (C2).

Both respondents indicated that they felt capable of establishing a culture of human rights in the classroom. One (C2) indicated that she was able to do so because she

had received an adequate knowledge base that enabled her to establish a culture of human rights in the classroom. Although the other respondent (C1) indicated that she felt she would be able to establish a culture of human rights, she noted that more practical examples of exactly how it should occur in classrooms would set her more at ease about it.

The respondents concurred that human rights issues should be addressed as prescribed by the curriculum and only in exceptional cases could this topic be addressed based on particular situations.

5.5.9.3 Questions concerning dialogue as a facilitation strategy

Regarding dialogue as a facilitation strategy, both indicated that they were somewhat unsure about the strategy. One (C2) stated that “it is totally new to us which brings about uncertainty, but it is also a challenge for me to make use of it and to make it work”. They also indicated that the information they received concerning dialogue would have an influence on their teaching-learning activities. One (C1) indicated that as one got more used to dialogue as a means of facilitation it would be employed more often and later would even automatically feature in lessons. They stated that they would not change the processes of dialogue, except for when they realised that they would have to make several adjustments to the process to make it more effective for their context.

The problems they foresaw with using dialogue are that initially learners might not be so sensitive about the feelings of others when entering in dialogue (C1). They might be so honest that in the process they hurt the feelings of others (C1). Another problem they identified is that there might not be enough time to incorporate dialogue because “we first have to do what policy requires us to do” (C2).

The respondents used the following adjectives to describe their feelings regarding dialogue as facilitation strategy: useful (2), practical (2), important (2), revitalising (2), idealistic (1) and time-consuming (1). One (C1) respondent did not motivate her choices, but the other one (C2) stated, “It might seem as if some of the words I circled are contradictory, but this is how I feel.”

5.6 PRESENTATION AND DISCUSSION OF LESSON OBSERVATIONS

In the following sections I will briefly present and discuss the observations and reflections of the lessons that I observed (5.6.1 & 5.6.2) and the lesson I presented (5.6.3). Although detailed dialogue between the learners was documented it will not be reported here since it does not directly feed into the research questions and aims. I will focus on the lesson processes that occurred and the reflections of the various role players on these lessons.

5.6.1 Observation of lesson presented by a participant of School A

The lesson to be reported here was presented by one of the intervention research programme participants. The Tswana male participant (A1) from School A was asked to present a lesson on any topic, in any learning area, using any of the information that he had gathered from his exposure to the intervention research programme. He voluntarily agreed to participate in this phase of the research. He received no help from me. The lesson took place three weeks after the intervention research programme had been introduced to the participants of this school. He indicated the time that best suited him.

5.6.1.1 Background to the lesson context

The participant who presented this lesson provided me with a thorough, well thought through lesson plan on how he would approach this lesson and how it correlated with the relevant critical and developmental outcomes, general learning outcomes and the assessment standards for Life Orientation for Grade 7 learners. He indicated that dialogue would be the main facilitation strategy used. In Table 5.5 below the background of this lesson and the context in which it took place will be presented:

Table 5.5: Background to the lesson and context of the participant from School A

Grade	7
Number of learners	37
Learners' cultures	Tswana, Zulu, Xhosa and South African Indians
Medium of instruction	English (Majority learners' 2 nd language)
Classroom organisation	Learners, facilitator and researcher sit in circle
Lesson duration	1 hour
Learning area	Life Orientation
Theme of lesson	Discovering others
Aims of theme	The learners must develop sensitivity to other people's religious convictions; learners must promote understanding of religious beliefs that differ from their own; and learners must be able to identify circumstances of intolerance among people with different beliefs.
Key concept of lesson	Tolerance
Type of dialogue envisaged	Spiritual and religious, human rights (2.4.5.1)
Dialogic stimulus	Ungrounded (2.4.5.1), taken from Life Orientation textbook
Learners' written reflection guiding questions	What have you learned from the dialogue? Is there a need to value other people's religious convictions? How do you promote tolerance in any given circumstances?

5.6.1.2 The description of the lesson proceedings

The educator commenced the lesson by speaking to the learners about the South African Constitution of 1996 with a specific focus on the Bill of Rights. He emphasised individual rights and the fact that each person has the responsibility to respect the rights of others. He also mentioned that religion is covered in the Constitution and posed the question (not to be answered by the learners, but more as something to think about) of how people maintain tolerance in the context of diverse religious beliefs and practices.

He then read the following scenario, taken from a text book, to the learners as stimulus for the dialogue: "You live in a quiet community. Just near where you live, there is a lovely park with a river running through it. One morning you wake up and hear a band playing and people singing and clapping their hands. A religious service is taking place. This group then begin to use the river for a baptism service. When this happens, the music and singing gets louder. At first you think you should tolerate this service, but after four hours it seems as if it will never stop. Some neighbours are

already out in the park trying to argue with the group. The group just ignore them and carry on with the service. Your neighbours ask you to come over and help them to force the church to leave. What would you do?"

After listening to the stimulus the learners remained silent for a while. It appeared that the educator was becoming rather agitated due to the silence. He looked at me somewhat concerned. I just indicated that it was all right, that he should allow time for them to think about the scenario. The learners then proceeded by giving some random responses. Some silence occurred after the last reaction. During this first stage of the dialogue, the learners were very hesitant to respond. It could be that they were only adapting to this new way of interacting and becoming more familiar with the context of the stimulus and the dialogical process. The educator then made a statement to activate the dialogue. The learners responded to his statement and shortly thereafter the educator again intervened by asking the learners a divergent question. After several responses the educator again redirected the dialogue by asking a question. A more elaborate dialogue occurred, followed by a few minutes of silence. The educator again posed a question. The dialogue proceeded well with the educator sporadically posing questions and statements to provoke learners. By the end almost all of the learners had said something. At first they were a bit withdrawn, but toward the end they got very excited and at times spoke almost simultaneously. The lesson-hour was finished and the educator had to start with the debriefing of the session. The following points were made by the educator to consolidate the lesson:

- Negotiation seemed to be a good solution for the problem, but a mediator is needed to allow for fair negotiation.
- Individual people can pursue their individual rights but cannot impose on others' rights in the process.
- We must be responsible.
- Chasing people away is not an option, because then we are disregarding these peoples' rights.
- We must respect the fact that people have different beliefs and that they practise these beliefs in various ways.
- If we tolerate other peoples' religions, they would more likely tolerate our religions.

5.6.1.3 Brief reflections from the learners and educator

There was no time for the learners to write a reflection, but they had to do it for home-work. I was granted only a few minutes to ask the learners whether they had liked the lesson and what they liked about it, because they had to go to another class. All the learners indicated that they had liked it very much. They said that speaking to one another about such things makes learning interesting. One learner stated, “Yes, and I’ve learned many things about my classmates that I didn’t know ... like the way they think about things ... like prayer ...” Another learner said, “Yes, everyone spoke, not just the usual group that always speak in class and ... nobody was forced to speak ... it just happened.”

In a discussion with the educator after the lesson, he said that he was very positive about dialogue as facilitation strategy: “[I am] even more positive than before, because I can see it works.” He mentioned that it is “a step in the right direction” and he especially liked it because it was structured and did not result in chaos. He expressed his amazement with regard to the amount of knowledge, and the experiences and values that had been revealed from the learner’s perspectives. A formal interview with this educator directly after the session was not possible due to the fact that he had other teaching responsibilities to attend to.

5.6.2 Observation of lesson presented by a non-participant of School C

A lesson of an educator who had not participated in the research was also observed. This was done to compare how the educator who had not been part of the research dealt with human rights in the classroom compared to the educator who had participated in the research. The non-participating educator was appointed by the principal of School C. He voluntarily agreed that I might observe one of his lessons. The background to the lesson and context will be provided in Table 5.6 and subsequent paragraphs below.

Table 5.6: Background to the lesson and context of the non-participant from School C

Grade	4
Number of learners	25
Learners' cultures	Monocultural, Afrikaans
Medium of instruction	Afrikaans
Classroom organisation	Learners face educator in front of the class
Lesson duration	1 hour
Learning area	Life Orientation
Theme of lesson	Human rights and democracy

The lesson was started with the educator asking the learners what they had done the last time during this lesson. The learners put up their hands and answered him. He stood in front of the class. The learners' desks were arranged so that everyone faced him. He introduced the new topic that would be dealt with under the theme "Human rights and democracy". He instructed the learners to open their text books on a particular page. A few convergent questions were posed to the learners and to which they responded. Examples of these questions are: "Is it necessary to have rules in the school?" and "Why should we have laws in the country?" A short discussion on these questions occurred between a few learners and the educator. What caught my attention was that only some learners participated in the lesson, while several others were only listening and some were busy with other things. The educator continued the lesson by mostly reading from the text book and highlighting important information which the learners had to know for examination purposes. Occasionally the educator posed more questions to learners regarding the work.

He addressed content regarding human rights and democracy and provided practical examples of the application thereof as he progressed through the lesson. Another aspect that I observed was that he addressed all these contents without addressing any values or responsibilities underlying these matters. When he finished the section from the text book that he planned to finish for that lesson, he instructed the learners to complete a work sheet that dealt with the contents he had spoken about in the class.

5.6.3 Observation of lesson presented by the researcher at School C

The reason why I presented a lesson in School C was addressed in 5.5.7. I had the lesson video-recorded to enable a better analysis thereof. This lesson took place one week after the intervention research process had been completed at this school.

5.6.3.1 Background to the lesson context

In Table 5.7 below, the background to the lesson and context will be presented as framework for the lesson presented by the research at School C, to be discussed in Sections 5.6.3.2 to 5.6.3.4.

Table 5.7: Background to the lesson and context presented by the researcher at School C

Grade	6
Number of learners	22
Learners' cultures	Monocultural, Afrikaans
Medium of instruction	Afrikaans
Classroom organisation	Learners, the two facilitators (C1, C2) and researcher sit in circle
Lesson duration	1 hour
Learning area	Life Orientation
Theme of lesson	Water pollution
Aims of lesson	To consolidate the theme dealt with over a period of four weeks and to get learners to think ethically about issues underlying water pollution and to link them to human rights.
Key concept of lesson	Respect for the environment
Aim to address human rights	Implicitly
Human rights values envisaged to be addressed	Equality, social justice and equity, respect (for the environment) and accountability
Type of dialogue envisaged	Social and environmental, and human rights
Dialogic stimulus	Grounded (2.4.5.1), an analogy was given to learners to which they had to respond.
Learners' written reflection guiding questions/statements	What did you learn during the dialogue? I liked it when ... I disliked it when ...

5.6.3.2 The description of the lesson proceedings

The lesson was opened by determining the learners' pre-knowledge on the topic of water pollution through asking some questions. This was done because the facilitator had not met the learners before and was not familiar with what had been dealt with during the four weeks before this session. It was also necessary to determine to some extent what the cognitive levels of the learners were. In this regard, the learners indicated a high level of knowledge on the topic and answered all the questions indicating good comprehension of the topic. It was anticipated that challenges for

dialogue could arise because the learners and facilitator were not familiar with one another.

Two fictive situations (stimuli) ('coming from the president') that the learners had to speak about were introduced. It was explained to them that they had to listen carefully to the proposed situations, then each give their opinion and try to listen very carefully to another's opinions. Only thereafter should they question one another's opinions and start to make plans together regarding the proposed situations.

Situation 1

The president suggests that less money will be allocated to each school in South Africa and that half of the educators will be retrenched to save money. With the money they save, they would like to give clean water and access to running water to people who do not pay their water bills. What do you think of the proposal? What is the consequence of such decision?

The learners displayed much unease with this proposal. They hesitantly started to react to the situation by suggesting other areas where the president could rather reduce the budget to save money. About a third of the class indicated where the president could rather cut on the budget. Their reactions came very slowly and timidly. They were also not really coherent in the sense that they did not respond to one another; instead they acted individually, responding of own accord. One learner then indicated that just as people have a right to clean water, so do children have the right to education. In this, she highlighted the essence of the predicament and raised the question of how rights can contradict one another when certain situations arise. This realisation brought an extended silence to the class. The learners seemed to grapple with this contradiction. One boy then said, "But can the president not make such decisions on his own?" Two boys simultaneously replied, saying "No!" and one proceeded to explain that the president of a democratic country is not in any position to make such decisions on his own. Another girl added that in a democracy everyone should participate in decision-making processes. One boy then said, "Children are our future ... we must teach them for the future," implying that if money for education is reduced it might have future implications. Several other learners concurred with this assumption. Up to this point the facilitator did not intervene in the dialogue process at

all. She wanted to perceive how the dialogue process would develop spontaneously. The facilitator then continued by introducing the second situation.

Situation 2

Let us imagine that no educators will be retrenched and that no money will be taken from education, but that people who pay their water bills will receive clean water of high quality, but that those who do not pay their bills will get recycled water that is treated with chemicals. These chemicals (such as chlorine) are very dangerous and can cause cancer in humans. Would this proposal work better?

By this time the learners seemed to be more comfortable with the situation and the process of dialogue. They immediately began responding to the situation. One girl said, "This cannot happen ... it's unfair ... everybody should be treated the same way." Another girl interrupted her by saying, "Maybe we should rather seek ways to raise funds to give these people the same quality of water." Instantly the other learners reacted to her suggestion stating that job creation and education could also help, because "if people have jobs they can pay for water" and if they are educated "then maybe they won't waste and pollute water." "Yes", another learner said, "and we should give fines to people who pollute water ... especially since it can cause sickness ...". One boy said, "Whatever ... the point is, it is wrong to give some people good water and some people bad water." Another girl said, "One pays for quality." One boy suggested that "[w]e should teach poor people to purify their own water then from this stuff that can cause cancer."

The learners continued to seek solutions for a short while, whereafter the dialogue session was called to an end. The facilitator then commenced with the debriefing of the dialogue. The following points were highlighted:

- Environmental hazards such as water pollution could cause health problems.
- People who live in poverty are more inclined to get illnesses that are related to water pollution because they usually live close to water resources.
- Everyone has the right to clean water and has the responsibility to keep water clean.
- Children have the right to education and the responsibility to make a contribution to countering water pollution through the knowledge they receive.

- Everyone is equal and something may not be withheld from any person to the advantage of another person based on his/her economic status.
- We must respect our environment.

5.6.3.3 Reflection from the researcher

I wrote several notes on how I, as the facilitator, had experienced the dialogue process. This was done immediately after the lesson had been completed, thus before I analysed the video recording of the lesson. The main points of the reflection will be presented below in bullet form:

- In a pedagogical³⁵ dialogue the facilitator needs to know the learners very well. This might contribute to greater responsiveness from the learners during the dialogue.
- Sitting in a circle contributes to the dynamics of the session in that everyone can see one another and their attention is less likely to be distracted from the dialogue.
- When dialogue is employed after learners have acquired knowledge on a certain topic (grounded stimulus), the stimuli must be chosen with even more care to allow opportunities for learners to voice their experiences and values. This is because when a grounded stimulus is proposed, learners draw greatly on their knowledge to form arguments and less on their experiences and values.
- During the lesson the dynamics of intracultural and intrareligious dialogue became especially evident. In such homogeneous situations, learners tend to agree more readily about matters. This makes it necessary for the facilitator to probe through more critical questions. In an intracultural and intrareligious dialogue context more limitations to dialogue are created because the views do not represent the diversity of a wider context than the school. However, it is not of no value, because even in such 'sameness' there is 'diversity' to be learned from.
- Ethical aspects underlying water pollution were spontaneously addressed by learners, as well as human rights and human rights values. The learners mentioned it themselves, which indicates that if learners are given an opportunity, they will most likely deal with matters on an ethical level spontaneously.

³⁵ The word 'pedagogical' is used here simply to refer to dialogue that occurs in the school context.

5.6.3.4 Reflections from the learners and educators

The learners had to complete their written reflections on their experiences after the lesson. A summary of the reflections will be provided. On the question of *what the learners feel they have learned during the dialogue*, the following elements featured predominantly: to work in cooperation with other people, to try to solve problems together, to respect the ideas of others, to say what I really think, that equity is something for everyone and not only for a few people, and that education is important. Other aspects also addressed were: to be accountable for one's actions; that rights go with responsibility; that everyone is equal and has equal rights; that children are our future; and that children also have many responsibilities.

The following reflective responses emanated from the statement, *I liked it when ...* : "...we all worked together", "...I could say what I think and not worry about whether I am right or wrong", "...I realised all of us care about our country", "... others explained their solutions to the problems and gave their opinions" and " ...we talked about democracy". One learner indicated that "[i]t was pleasant and sociable, I wish we could always learn in this way".

The learners also had to reflect on what they disliked about the dialogue session. A third of the class did not complete this aspect, many stating that everything was nice. Two learners indicated that they did not like the idea that there is still discrimination amongst people. Two other responses include the following: "... when everybody spoke at once" and "... when you solve one problem another arises".

After the lesson I discussed the dialogue session with the research participants (they had observed the entire dialogue process). They said that the interesting thing was that learners, who usually did not participate in class discussions, had participated in this dialogue session and that those who normally spoke very much were more reticent. They stated that now that they had seen this lesson they would definitely be more confident to use the strategy in the class. They voiced their admiration for the orderly way the dialogue had proceeded, without one incident where the facilitator had to maintain order. They agreed that the learners could learn very much from each other through dialogue and in the process also acquire the necessary curriculum-related contents. They were impressed with the way that dialogue allows for learners

to address human rights and human rights values spontaneously when they give their opinion.

5.7 PRESENTATION AND DISCUSSION OF EXTERNAL INTERVENTION RESEARCH PROGRAMME ASSESSORS' REPORTS

The reason for including external assessors to assess the intervention research programme was explained in Section 4.6.7, and the guidelines were provided for the assessors to assist in the meticulous review of the intervention research programme. The reports of one non-participating educator (5.7.1.), one school principal (5.7.2.), and two government officials (5.7.3.) – all situated in Mafikeng or Mmabatho – will be presented and discussed in the following sections. I met all these assessors in person to describe the process, except for the second government official (5.7.3.2.), whom I had never met.

5.7.1 The non-participating educator's report

The non-participating educator who assessed the intervention research programme taught in the Mafikeng area, but not in one of the schools that participated in the research. She had a BEd degree in general education and was in the age group 20 – 30 years of age. She indicated that she was a Christian belonging to the Dutch Reformed denomination. Afrikaans was her first language, but she taught in English in a very diverse school.

She used the following phrases to express her general opinion of the intervention research programme: "This makes me excited ... I'm always excited to implement new methods"; regarding the contents "... one discovers a new world in it", "... the contents are suitable and presented practically" and "... every educator should possess such a document".

The guidelines provided to prepare and conduct a dialogue and the thorough description and information regarding concepts used, were found valuable and helpful to this assessor. She voiced her concern regarding the intervention research programme because it did not provide for "the varied interpretations of values and norms by diverse cultures". She also mentioned that "[t]he level of ability and

availability of different educators to implement such facilitation strategy” should also be considered when such a programme is instigated. Another issue raised was that of the number of learners per class. She said that “[w]ith 39 learners there is always the possibility that some learners will not have the courage to speak” and added in parenthesis, “[b]ut then this just places more responsibility on the facilitator”.

She commented on the level of scientific language used as well as the overall style of the intervention research programme stating that it was “superb!” She continued, “It is totally accessible, clear and still challenging in terms of thinking out of the box.” She added that “it is a must for every classroom, because every concept is explained in the light of practical scenarios”.

The assessor also commented on sections presented in the intervention research programme. Her main ideas are provided below.

- According to this assessor the part on how educators address human rights is very important because it sensitises educators toward addressing human rights to prevent them from relying on one dimension when dealing with human rights. She also commented that the manifestation of human rights as a culture is of utmost importance to any classroom.
- She noted that the section dealing with the difference between communication, discussion and dialogue is imperative to eliminate any misconceptions educators might have regarding dialogue. In addition, she praised the part dealing with the conditions of dialogue stating that such conditions “can only lead to an environment in favour of dialogue”. Again she noted that every aspect had been thoroughly placed in context, which made it more accessible to educators.
- Regarding the processes underlying dialogue she stated that “it is a practical scheme to follow to obtain successful results”. She also mentioned that she thought the dialogical process had been presented in a manner “quite accessible to the educator”.
- This assessor stated that “[a]t first glance one cannot imagine that dialogue can complement assessment in such a way ... dialogue facilitates assessment. Dialogue should at least be used once in every learning area per quarter as assessment strategy.”

- Concerning dialogue as facilitation strategy to infuse the classroom with a culture of human rights, she stated that “[o]ur classrooms are very diverse and multicultural. To suggest dialogue as medium to infuse human rights is definitely of assistance and can only generate positive results.”

On the question of what she would like to add to the intervention research programme, she again raised her concern for the different interpretations and experiences regarding norms and values in the classroom. In this regard she stated, “The way I demonstrate respect toward others is very different from how respect manifests in a Tswana child’s house, for instance.”

This assessor indicated that the intervention research programme should undoubtedly be exposed to other educators as well. She articulated her positive attitude toward this intervention research programme in the following way: “Teachers avoid implementing principles underlying the curriculum. Some times they feel that they are not capable of implementing new ideas. This intervention research programme covers almost everything, from pre-knowledge to application. Newly gained knowledge is also made practical.” As a final remark she stated, “I wish our teachers could be introduced to more such educative programmes.”

5.7.2 The school principal’s report

The school principal who acted as an external assessor for this intervention research programme is currently busy with a Master’s degree in education (educational leadership). He is the principal of School A, who formed part of the research process. He falls in the age group of 41 – 50 years of age and stated that he is a Methodist (Christian). He is English-speaking.

This assessor indicated that he thought the intervention research programme was “...a good idea”. He added that in the light of the South African history it was imperative that dialogue and human rights should feature in teaching-learning activities. He added that it could become problematic if dialogue and human rights were “not supported by the principal or staff”. He stated that he believed that multicultural schools had an advantage over monocultural schools when it came to dialoguing human rights, because according to him, the topic of human rights added to the richness of the

dialogue. He noted that the “social make-up of the staff, the vision for the school, as well as the leadership of the principal and his/her management” also played a role in the priority that human rights would receive in that school.

What he found particularly valuable and helpful about this intervention research programme was that it promoted dialogue, which he thought was “vital for all things that follow, such as empathy, respect, etc.” Furthermore, he commented on how the intervention research programme could “enable people to learn more about each other’s cultures and differences” and “[l]ead to respect for all things”. He raised his concern about where this approach to human rights facilitation would be incorporated because it would take much “[t]ime and admin. ... in an already heavy administrative load...” He also noted that this intervention research programme would make it necessary for many educators to undergo a mind shift. He stated that the language used in the intervention research programme was not problematic, but suggested that it be translated into other official South African languages as well.

The specific remarks made by this assessor regarding the various subsections of the intervention research programme are presented below.

- He firstly indicated that attention to human rights might “address the problem that many schools face with discipline problems by making learners aware that all, including the educator, have rights!” He confirmed that educators mostly address human rights based on situations that arise spontaneously and provided the following incidents in which human rights are addressed: “name calling, bullying, right to basic education, safety, etc.”
- For this assessor the emphasis placed on the conditions for dialogue were crucial because they enable listening “to all sides of a story” and serve as fundamentals to handle conflict situations.
- Regarding the dialogical processes he only emphasised the importance of making learners very aware of what is expected of them during a dialogue and what the procedure for the dialogue would be.
- He stated that dialogue could definitely be used as means of assessment, but that “[v]ery few educators have the time, knowledge or inclination to do diagnostic assessment, so the most common type used will probably be continuous assessment”.

This assessor noted that he would prefer that “lists of common problems which have a human rights aspect involved for discussion” be included in the intervention research programme. He noted that this would “enable most educators, including the ones who are not really creative or committed, to try and find some solutions through dialogue”.

He strongly recommended that this intervention research programme be introduced to other educators as well. He added that “[i]t would help to find some way of making [dialoguing human rights] compulsory or indispensable to staff and management of schools”.

5.7.3 The two government officials’ reports

The reports of the government officials, both of whom hold the position as Deputy Chief Educational Specialist, will be presented separately to indicate how they individually formed their arguments in assessing the proposed intervention research programme.

5.7.3.1 The first report

The first government official who played the role of assessor of this intervention research programme held an Honours degree in education. He fell in the age group 51 – 60. He indicated Christianity as his religion and specified Dutch Reformism as denomination. This assessor was Afrikaans-speaking.

He indicated that the intervention research programme generally reflected thorough research on the given topic, but was concerned with the fact that it was written in very academic language. He stated, “I don’t think that the educators in the North West Province will be able to digest the intervention research programme in this very academic format.” In addition he stated that he found it problematic that the intervention research programme “is not based on Biblical truths”, but added that it was “probably the result of the different belief systems in the classroom that need to be accommodated”. He felt that the intervention research programme in itself was a good idea because it underscored the importance of mutual respect for other cultures and provided an alternative to violence as a means to solve problems.

When asked to respond to the section of the intervention research programme dealing with human rights, he stated the following: “[H]uman rights are often interpreted as the right to freedom – to do what you want to. It is viewed by the majority as a ‘built-in security mechanism’, especially in the case of the learner that has become ‘untouchable’. Human rights should be applicable to all people (especially educators) and should be accompanied by great responsibility.” He ended this response by asking: “Where do human privileges, instead of rights, fit into the picture?”

On dialogue, he indicated that “[u]nfortunately dialogue does not generally occur in the classroom – rather monologue where education is still based on educator-centred principles. A huge mind shift will have to take place...” He also requested that more practical examples be included to illustrate the practicalities of dialogue. In the latter regard he added that “most educators do not have the patience or time to change from theory to practice”.

Concerning the section dealing with dialogue and assessment he proposed that peer assessment should be included in the list already presented. He indicated that learners could also make valuable assessments regarding the dialogical process of which they are part.

This assessor underscored the importance of the inclusion of a culture of human rights in the school vision and mission statements. He also felt that it should form the core of the school rules and disciplinary procedures. He indicated that this would ensure that a human rights culture would not only be part of the school environment, but would trickle its way through to the broader community.

He suggested that teaching supplements or teaching aids such as posters, work sheets and lesson examples should also be developed with such a intervention research programme to facilitate its implementation in the classroom situation.

He felt that this intervention research programme should be brought under the attention of more educators because “currently almost nothing is being done to promote human rights – the government are too busy with international investments, Aids programmes and road safety.”

5.7.3.2 The second report

The second government official was a Setswana-speaking female who held a Master's degree in Education. She indicated Christianity as her religious affiliation with Lutheran as denomination. She fell in the 41 – 50 age group.

This respondent indicated that everything in the intervention research programme concerning dialogue and human rights was clearly written with regard to the relevant grades, outcomes, assessment standards and assessment strategies; which made the intervention research programme valuable and helpful. Her indications of things that she found problematic regarding the intervention research programme had been solely based on technicalities such as what should be on what page.

She noted that the scholarly language used is “[q]uite simple in my own assessment” but felt that the interpretation of human rights values such as “ubuntu”, “open society” and “reconciliation” should not be left open for interpretation. Her reason was that “in real life there are many interpretations which differ from one person to the next”.

Her assessment of the section dealing with human rights could be encapsulated in the following comment: “A lot of people do not understand clearly what rights mean and how to go about them generally. A lot of times we think rights to mean what the government must give us, or even owes to us. Furthermore, practising rights becomes a massive problem. In fact, most people seem to think everyone is right and never wrong deriving the meaning from right/wrong. This has caused us a lot of confusion.”

Concerning the section that deals with the conditions of dialogue in the classroom she stated that “[i]f only our teachers could give themselves time to read, the training manual is wonderful”. She too stated that she would prefer more practical scenarios dealing with dialogue as a means of infusing human rights and the use of dialogue as a means of assessment. At one stage she stated that “what teachers learn must be seen”.

She felt positive about further distribution of this intervention research programme and wrote: “I think it would help also to make teachers aware that they are part of the learning community when it comes to human rights. We are all in this together, so it is

not only about learners; it is about them as well ... Human rights are about 'change', tolerance, etc. This must be a way of life!"

5.8 CONCLUSION

In Chapter 5 a description of the social construct of the Mafikeng/Mmabatho area where the intervention research was conducted was provided; a contextual description of the information obtained from each participating school was presented separately; a presentation and discussion of three lessons observed were provided; and a presentation and discussion of the external programme assessors' reports were conducted.

The descriptions of the various schools' information will be used in the next chapter to inform the group-level analysis of the information through identifying moments that marked the progress of each group during the intervention research process. The information about the three lessons observed will be used to reveal aspects pertaining to dialogue as facilitation strategy as constitutive to the infusion of a culture of human rights. The information gathered through the assessor reports will be used to further underscore elements that might assist in understanding dialogue as a facilitation strategy as constitutive to the infusion of a culture of human rights. All the information will also be considered holistically to identify, problematise and scrutinise elements that continuously featured in the information. Examples of such elements pertain to the intervention research programme in general, to dialogue as facilitation strategy, to the infusion of a human rights culture, to the curriculum in general and to several socio-contextual elements.

CHAPTER 6

ANALYSIS AND INTERPRETATIONS OF THE QUALITATIVE RESEARCH PROCESS

"The overall coherence and meaning of the data is more important than the specific meanings of its parts. This leads to the use of methods of data analysis that are more holistic, synthetic and interpretative."
(Mouton 1996, 169)

6.1 INTRODUCTION

Before an attempt will be made to analyse and interpret the information as presented and discussed in Chapter 5, a retrospective summary of the entire research process will be presented. In Chapter 2 the theory of dialogue as facilitation strategy was provided, whilst in Chapter 3 the infusion of a culture of human rights was theoretically clarified. This formed the foundation for the intervention research programme that was presented to the in-service educators. In Chapter 4 the intervention research process envisaged, i.e. the design, methodologies and methods of information collection and analysis, were theoretically elucidated. Together with this, several practical arrangements regarding the intervention research process were also discussed.

In this chapter I will aim to provide a coherent analysis and ensuing interpretations of the information presented and discussed in the previous chapter. I will provide an overall analysis and interpretation of the information, as well as a discussion of the influence of the interpretations and findings on the empirical and non-empirical components of this enquiry. As mentioned in Section 4.7.1, I will use inductive and deductive reasoning when presenting my analysis and interpretations.

6.2 OVERALL ANALYSIS AND INTERPRETATIONS

In this first part of this section (6.2.1) a general interpretation of how the different school cases responded to the intervention research process, with specific reference to the intervention research programme, will be presented. The participants' responses will be viewed in the light of their different social constructs. In the second section (6.2.2) an analysis and interpretation of the three lessons observed will also be conducted. This will mainly be done through a comparison of the three lessons. The external assessors' reports will subsequently be interpreted (6.2.3). The patterns that emerged frequently during the presentation and description of all the information obtained throughout this research will be coded and clustered (6.2.4). From these coded and clustered analysis certain questions will be raised that will guide the interpretation of this information. Discourse analysis will be the main method that will guide this process (1.5.5; 4.7).

6.2.1 Participant responses to the intervention research process: a group-level analysis

A holistic analysis of the information gathered from the three school cases indicated that each group's progress and responses to the intervention research process are characterised by different moments. These moments provide an indication of how each group perceived the intervention research programme. Comparing and inquiring the separate cases and their marked moments of progress revealed more about how the social construct of each school environment influenced the way the participants perceived the intervention research programme. Through gaining knowledge of the way these different school environments perceived the intervention research programme could possibly lead me toward making recommendations about whether it could further be developed as a professional programme for in-service educators. The analysis on group level should be understood in the light of the motivations for group-level research as elaborated in Section 4.2.

6.2.1.1 Moments marking each group's progress during the intervention research process

In the following subsections each school's varying moments of progress pertaining to the intervention research process will be provided. These moments will be identified, discussed and tabulated consistently for each case together with examples (obtained from the previous chapter).

a. School A: articulation, assimilation and adjustment

When holistically viewing the information obtained from School A (Section 5.3), three distinctive moments mark this group's progress with regard to the process of the intervention research programme. Firstly, they began a process of **articulation**. In this process their knowledge about human rights and dialogue, their experiences regarding human rights and dialogue which are for the most part in line with how their socially constructed environments, as well as their perceptions, beliefs and views about education in general, were expressed. Secondly, after they had been made aware of new knowledge constructs, they attempted to **assimilate** aspects of the new knowledge constructs (such as portrayed in the intervention research programme) regarding the infusion of a culture of human rights through dialogue in relation to their social constructs and practices. The process of assimilation commenced with an articulation of their new awareness. Then the process continued with them comparing, contrasting and aggregating new knowledge constructs with existing social constructs. In the process of doing this, they placed themselves in a position to view the new knowledge constructs critically and, based on their prior experience, to problematise and assess these knowledge constructs. Thirdly, they began to reveal – in the way they consciously theorised – how, where and why these new knowledge constructs would lead them to **adjust** their practices. In the following table (Table 6.1) several examples will be provided to indicate how these three moments emanated.

Table 6.1: Moments marking School A's progress during the intervention research process

MOMENTS OF GROUP PROGRESS	ACTIVITIES EVIDENT IN EACH MOMENT	EXAMPLES (All quotes presented verbatim)
ARTICULATION	<i>Share knowledge and experiences</i>	<p>1) "It is easy to read contents and <i>teach</i> them, but some things crop up which shows violation of other people's rights. How exactly do we do the practical part of addressing human rights?" (5.3.1.2.a)</p> <p>2) "Many years of teaching different cultures and religious groups bring along wisdom, knowledge and the insight of how to deal with it." (5.3.1.3.b)</p> <p>3) "When and how human rights are addressed is determined by the outcome and theme [of the particular learning area]." (5.3.1.3.a)</p>
	<i>Share perceptions, beliefs and views</i>	<p>1) "Human rights form the core of social interaction ..." (5.3.1.3.b)</p> <p>2) "When learners are ... given an opportunity to discuss concepts openly it brings out the person in them. In that way they open up and this makes it easy to facilitate learning." (5.3.1.4.a)</p>
ASSIMILATION	<i>Awareness</i>	<p>1) "The programme gave a new dimension and meaning to the concept dialogue. It has become clear that in practice schools in particularly have taken the human rights culture lightly..." (5.3.3.1)</p> <p>2) "Human rights education expanded my thoughts. I saw the Manifesto for the first time – although have heard about it. I realise that the dialogue process is much more intricate than I thought initially. I can put it to use fruitfully when the situation calls for it. Although we are not through yet, I'm sure it can be a meaningful tool/strategy." (5.3.3.1)</p>
	<i>Compare</i>	<p>1) "Human rights as they are in our constitution need to be looked at as a culture that needs to be instilled into the learners especially here at school. Most of the learners do not always see their parents as they work away from home, then the school becomes a place where values and morals learners get into contact with ..." (5.3.3.1)</p>
	<i>Contrast</i>	<p>1) Cultural differences amongst learners in School A create challenges for equality in the sense that some cultural groups experience inferiority toward other cultural groups and that this might create predicaments for the successful use of dialogue as facilitation strategy. (5.3.4)</p>

	<i>Aggregate</i>	1) "I now see the bigger picture. I understand the processes and understand how to apply the strategy when teaching topics concerning human rights. I also learnt that practising this strategy [dialogue] can open doors to new scenarios. Learners can learn from each other, about each other and with each other. This enables all of us to come to a better understanding/knowledge of the diversity of our population and how to put that knowledge into meaningful interaction." (5.3.6.1)
	<i>Problematise</i>	1) "The presentation covered the core of the strategy and specifically highlighted the realities of the concept [dialogue]. Whilst taking note of specifying time frames it is important to take into account group dynamics – not every group will perform at the same pace and level... It would be very interesting to consider contextual factors such as discipline, resources [and] time-frames for the success of the strategy." (5.3.6.1)
	<i>Assess</i>	1) "I feel the programme can work. It will give the learners an opportunity to share their experiences and learn from others." (5.3.9.1) 2) "What impressed me was that I honestly learnt something. We always use the word dialogue, but never have I put it to use in such a systematic and meaningful manner. It really is a teaching strategy that can work even in a bigger class." (5.3.9.1)
ADJUSTMENT	<i>How</i>	1) "I won't stop dialogue because I am scared or maybe do not know what to do or expect ..." (5.3.8) 2) "[Human rights] ... should be integrated to demonstrate true understanding. Human rights are not 'loose' – it is an integral part of all learning areas – whether it is knowledge being taught or values/morals that were displayed in the process of tuition." (5.3.9.2)
	<i>Where</i>	1) "I think that we would most probably include human rights matters to our contents more often and not only address it as the situation presents itself." (5.3.8) 2) ... she will structure lesson topics to create more opportunities for learners to engage in dialogue. (5.3.9.3)
	<i>Why</i>	1) ... dialogue enables learners to open up and share what they think ... this might give her an opportunity to become more familiar with the voices represented in her class. (5.3.8)

		2) Infusing the classroom with a culture of human rights ... “provides a platform to instil and remind learners of human rights in their daily lives.” (5.3.9.2)
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The moments marking School A’s progress during the intervention research process as discussed in the table above, is unique to the participants of this school. Identifying these moments might assist me in comparing, contrasting and aggregating (1.5.5) the overall picture of each school in order to do a more holistic analysis and interpretation (6.1).

b. School B: articulation, partial assimilation, assimilation and adjustment

A holistic view of the information regarding School B, presented and described in Section 5.4, reveals a similar process of progress as that of School A. However, School B indicated experiencing an extra phase of apprehension and becoming aware, i.e. partial assimilation, before assimilating and adjusting. Thus, they too begin by **articulating** their knowledge, experiences, perceptions, beliefs and views; but then as the intervention research process commences, experience a moment of **partial assimilation**. During partial assimilation, their apprehension is revealed when they envisage the new knowledge constructs in relation to their social constructs. This then is followed, subsequent to a next session of intervention, by **assimilation** and **adjustment**. Here assimilation is characterised by the participants again demonstrating new awareness. They also reassess their earlier apprehensiveness before commencing with comparing, contrasting, aggregating, problematising and assessing. Table 6.2 will position this process in relation to the information that emanated from the research process in School B.

Table 6.2: Moments marking School B's progress during the intervention research process

MOMENTS OF GROUP PROGRESS	ACTIVITIES EVIDENT IN EACH MOMENT	EXAMPLES (All quotes presented verbatim)
ARTICULATION	<i>Share knowledge and experiences</i>	1) "It is sometimes difficult [to maintain a culture of human rights] because of the way learners treat their peers and their teachers." (5.4.1.3.d) 2) Class discussion "provides learners with a chance to participate with confidence" and "it is the fastest most effective way to convey knowledge." (5.4.1.4.a) 3) "[G]roup work and class discussion becomes impossible when the learners have no self-discipline." (5.4.1.4.b)
	<i>Share perceptions, beliefs and views</i>	1) "Learners should know that 'everything is not only about <u>me</u> and my RIGHTS'." (5.4.1.3.c) 2) "...it is good to address human rights in the classroom but that younger learners should not be confronted with issues concerning human rights which they do not comprehend yet. (5.4.1.3.c)
PARTIAL ASSIMILATION	<i>Awareness</i>	1) "I find that a lot of the information discussed today was already known to me, but I did not realise how important and useful it is for the classroom. I know realise that dialogue is very, very important in the classroom, especially in Life Orientation." (5.4.3.1)
	<i>Apprehension</i>	1) "I am worried because I don't know whether I have the ability to implement dialogue in an ordered manner. We already struggle with disciplinary problems. I also realise that I have to be more informed regarding human rights." (5.4.3.1) 2) "I still feel unsure as to how it will be applied in the class. Many conditions were named and discussed, but whether it is possible to apply it is still an open question." (5.4.3.1)
ASSIMILATION	<i>Awareness</i>	1) "A human rights culture is much more important than what we realise. Such a culture must be established in the classroom and school since it will not occur instinctively. This culture is what keeps us together and that enables a dialogue eventually." (5.4.6.1) 2) "I really thought dialogue was a two-way discussion, now it is obviously different and I will correct other people in this regard." (5.4.8)

	<i>Reassess</i>	1) "I feel more positive about the whole situation. Dialogue can and will definitely play a great role in infusing a culture of human rights. I will be able to use the information given through this training and the learners will benefit from it." (5.4.6.1) 2) "Dialogue initially seems very complicated, but actually it is something that occurs spontaneously..." (5.4.6.1)
	<i>Compare</i>	1) "...dialogue... is actually better than normal class discussion because ... you get familiar with other people's lifeworlds..." (5.4.8)
	<i>Contrast</i>	1) They noted as example that some cultural groups are much more boisterous in their way of interaction while others are more placid. They felt that this might lead to dominance of one culture over another during a dialogue session and could also lead to disarray in the classroom. (5.4.4)
	<i>Aggregate</i>	1) "Dialogue has value because it is ... an organised facilitation strategy where everyone can participate constructively and do not sponge on other people like during group work. Everyone has to think for themselves which also helps the facilitator to know what each learner's knowledge on the topic under discussion is." (5.4.6.1)
	<i>Problematise</i>	1) "...learners struggle to express true feelings and ideas in a second language due to a limited vocabulary" and "[m]any learners do not have access to resources to do research on a topic." (5.4.9.3)
	<i>Assess</i>	1) "...I had a good idea of the topics under discussion." (5.4.9.1) 2) "... [the programme] will help to make the concept of dialogue less intimidating." (5.4.9.1)
ADJUSTMENT	<i>How</i>	1) "I will be less selfish to tell everything to the learners – I will give them a chance to share what they know first." (5.4.9.3) 2) "It already brought along a new way of thinking in me." (5.4.9.1)
	<i>Where</i>	1) ... address human rights as part of other contents because "there are many opportunities in Life Orientation for the integration of human rights issues". (5.4.9.2)
	<i>Why</i>	1) The educator can "get a better idea of the values that their learners abide by." (5.4.9.1) 2) ... dialogue is a new way of thinking about

		interaction that to her could definitely influence the way learners perceive their peers. (5.4.9.3) 3) ...dialogue is a disciplined form of interaction and because of this feature it could be useful in her classroom. (5.4.9.3)
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Again it should be noted that these moments, as identified above, are unique to this specific group of participants. Below the last case, School C, will be discussed in the same way as for the above sections.

c. School C: articulation, assimilation and partial adjustment

Firstly, School C's (Section 5.5) information reveals that the group **articulate** their knowledge about human rights and dialogue, their experiences regarding human rights and dialogue, which are for the most part in line with their socially constructed environments, and their perceptions, beliefs and views about education in general. Secondly, after they have been made aware of the new knowledge constructs, they proceed to **assimilate** the new knowledge constructs in relation to their social constructs and practices. They compare, problematise and assess the information. However, moments of contrasting and aggregating are not quite clear for this group. They then begin to demonstrate apprehension regarding the new knowledge constructs that have caused **partial adjustment**. Thus, they do not progress to the level of consciously theorising how, where and why these new knowledge constructs will lead them to adjust their practices. The table below (Table 6.3) will indicate with examples how this group responded to the intervention research programme.

Table 6.3: Moments marking School C's progress during the intervention research process

MOMENTS OF GROUP PROGRESS	ACTIVITIES EVIDENT IN EACH MOMENT	EXAMPLES (All quotes presented verbatim)
ARTICULATION	<i>Share knowledge and experiences</i>	1) ... learners learn better through play, when they can speak about issues, and when they know what is expected of them. (5.5.1.4.a)
	<i>Share perceptions, beliefs and views</i>	1) ... human rights in education forms an integral part of the "education process". (5.5.1.3.a) 2) ... maintaining a culture of human rights means to "agree to disagree – but in silence". (5.5.1.3.d)
ASSIMILATION	<i>Awareness</i>	1) "I found the conditions for dialogue very interesting. Today I saw dialogue in another context – it is much more than just talking." (5.5.3.1) 2) "... I learned what dialogue really means!" (5.5.3.1)
	<i>Compare</i>	1) ... the text book they use for Life Orientation provides lots of opportunities to place human rights in context ... discussion on such issues might further learners knowledge vis-à-vis human rights so that it becomes "education for life". (5.5.4)
	<i>Problematise</i>	1) "Do all learners really know why they 'must' view something in a particular way, or is it only a 'command' from their parents ... It could become a sensitive matter if each educator forces their interpretations or perceptions on learners." (5.5.3.1) 2) ...Economic and Managerial Sciences was a very abstract learning area for learners ... adding "funny" strategies such as dialogue and contents such as human rights might just confuse learners more. (5.5.4)
	<i>Assess</i>	1) ...the intervention research programme will create an opportunity for more educators to become familiar with the phrases 'dialogue as facilitation strategy' and 'infusing the classroom with a culture of human rights'. (5.5.9.1) 2) ... dialogue will really only come to terms "... if it is prescribed by curriculum policy." (5.5.8) 3) "I think that ethical values can better be established amongst learners through using dialogue than through using normal discussion." (5.5.8)

PARTIAL ADJUSTMENT	<i>Apprehension and anticipation</i>	1) "... it would be nice to see dialogue take place ... it might then give one more confidence to apply it on one's own." (5.5.8) 2) "Personally I like to know precisely what to do and how to do it ... I want to know what the standard is." (5.5.8) 3) "I feel relatively wary with regard to dialogue ... I first want to see a practical lesson before I will do it myself." (5.5.8) 4) "...it is totally new to us which brings about uncertainty, but it is also a challenge for me to make use of it and to make it work." (5.5.9.3)
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With this view of the moments that marked School C's understanding of this intervention research process in mind, I will engage in a comparison of each group's moments of progress in order to obtain possible reasons for these variations.

6.2.1.2 A comparison of each group's progress during the intervention research process

Each of the three schools articulated their knowledge, experiences, perceptions, beliefs and views regarding human rights in education and dialogue in relation to their socially constructed realms of practices. The qualitative questionnaires and discussions between me and the participants during the research process in each separate case provided the most information concerning their knowledge, experiences, perceptions, beliefs and views. However, as indicated above (6.2.1.1.a-c), the way they responded to the intervention research process and intervention research programme varied for each group. These variations bring about three focal questions:

- 1.) Why does it seem as if the participants of School A endorsed this intervention research programme and its knowledge constructs so easily, compared to the other participating schools?
- 2.) Why did the participants of School B initially demonstrate apprehension toward the intervention research programme and its knowledge constructs?
- 3.) Why did the participants of School C seem to approve of this intervention research programme and its knowledge constructs but demonstrate apprehensiveness toward it toward the end?

The focal questions are discussed in the section below.

- 1.) *Why does it seem as if the participants of School A endorsed this intervention research programme and its knowledge constructs so easily, compared to the other participating schools?*

The information provided in Section 5.3 will guide the attempt to respond to the first question. The participants of School A already demonstrated a positive attitude toward the notion of the infusion of a culture of human rights and using dialogue in the classroom in the qualitative pre-questionnaire (5.3.1). They also revealed a thorough vocabulary to express what they thought regarding human rights in diverse education settings (see for example 5.3.1.3.d & 5.3.9.2). One of the reasons why this group seemed to endorse the intervention research programme so enthusiastically could be that they got support from the principal to further their own knowledge to the advantage of their own practice (3.3.1; 5.3) and to be sensitive toward human rights in their diverse environment (5.7.2). The academic qualifications (5.3.1.1) and prior professional development (5.3.1.2.a) they were exposed to might also be given as possible reasons for their approval of this intervention research programme. The participants demonstrated plenty of experience regarding teaching in multicultural and multireligious environments (5.3.1.3.b), which might have influenced the way in which they perceived the intervention research programme. In relation to the latter, they acknowledged the importance of human rights to bring about a mutual understanding of diversity (5.3.1.3.b-c; 5.3.9.1). In short, one could say that in this case, the diverse setting in which they found themselves had enriched their viewpoint regarding matters such as human rights. In addition, this group revealed a willingness to try new facilitation strategies (5.3.3.1). They indicated a more contemporary view of teaching-learning (2.4.1.3.b; 5.3.1.4.a) which seemed to enable them to adapt to new ways of facilitation more easily. Also worth noting here (mostly for future reference) is that these participants had shown less concern with 'official documents', 'standards' and 'prescriptions' and seemed to be more 'freedom'-orientated vis-à-vis their practice (5.3.8).

2.) *Why did the participants of School B initially demonstrate apprehension toward the intervention research programme and its knowledge constructs?*

From the pre-questionnaire of this group some pessimism regarding human rights and dialogue was perceived (cf. 5.4.4). Disciplinary problems and large numbers of learners per class seemed to be two of the possible reasons for their cynicism (5.4; 5.4.1.3.d; 5.4.1.4.a-b). The problem of discipline in this context might also have been a reason for their constant referral to “with every right comes a responsibility” (5.4.1.3.c) and their initial doubt regarding the use of dialogue as a facilitation strategy (5.4.3.1). Another possible reason for these participants’ hesitancy regarding the use of dialogue could be that I had dealt with less information regarding dialogue up to the first open-ended reflection session, than I had done with the previous group of participants (5.4.2). This might have caused vagueness regarding the use of dialogue for these participants (5.4.3.1). This group of participants appeared to have experienced less prior exposure toward human rights (5.4.1.2). Their partial assimilation could be due to this lack of knowledge and the fact that they first had to contend with this knowledge before they could begin the process of assimilation. Their initial belief that dialogue as a facilitation strategy would be time-consuming might also be a reason for the delay in assimilating these new knowledge constructs into their existing social constructs (5.4.3.3). Their view of facilitation seemed to be more focused on the role of the educator (2.4.1.3.a; 5.4.1.3.d). It could be argued that such a view might cause educators to find it difficult to accept a facilitation strategy such as dialogue, since dialogue necessitates that the focus moves away from the educator to the learner.

3.) *Why did the participants of School C seem to approve of this intervention research programme and its knowledge constructs but demonstrate apprehensiveness toward it toward the end?*

In this last paragraph, possible answers for the question concerning School C will be contemplated. Throughout the presentation of the information from School C (5.5), it was evident that these two participants attached great value to the potential of human rights to make learners morally sensitive (5.5.3.2; 5.5.4; 5.5.8; 5.5.9.1). The notion of the infusion of a culture of human rights does not seem to be the reason for their partial adjustment;

rather it seems that dialogue is the root of their concern. They did not reject dialogue as facilitation strategy, but felt somewhat perturbed about employing it. There seems to be three main reasons for this phenomenon. Firstly, the participants seemed to be obsessed with what is expected of them regarding education policy, official documentation and 'standards' (5.5.3.1; 5.5.8; 5.5.9.1; 5.5.9.3). It appears that they viewed dialogue as a less important strategy because it is not prescribed to be used (5.5.8), thus, they saw no place for dialogue in education (5.5.8). Secondly, they constantly stated that they would only be able to use dialogue if they could see how it works (5.5.7; 5.5.8; 5.5.9.1; 5.5.9.2). It seems that they felt it was not enough to be given examples of how dialogue and the infusion of a culture of human rights could be included in their lesson preparation. They wanted to see that dialogue 'worked'. Thirdly, the paradigm of these educators in terms of education might also have had an influence on their partial adjustment (5.5.6.2; 5.5.8; 5.5.9). It appears that they viewed the educator as the only bearer of knowledge and did not think learners are able to bear knowledge. This view might make it difficult for them to adjust to a facilitation strategy, such as dialogue, that necessitates that learners' authority over knowledge is considered equal to that of the educator.

6.2.1.3 The significance of interpreting participant responses on group level

The moments of progress of each group are useful because they clearly show how different social constructs influence the way the intervention research programme is perceived. Although these moments will probably vary for each group, this methodology shows up the significance of participative intervention research in preparing for professional development programmes. This research methodology offers providers of professional development programmes with the opportunity to perceive various means of understanding and progress as experienced by different groups, which could influence programme development, design and presentation (4.4; 4.5). This part of the analysis and interpretations provided me with information pertaining to the process of participative intervention research and the intervention research programme. These aspects will further be elaborated in Section 6.3.

6.2.2 An analysis and interpretation of the three lessons observed

In this section the three lessons observed and described (5.6) will be compared to reveal more notions regarding dialogue as a facilitation strategy for the infusion of a culture of human rights in the classroom. Through disclosing these notions it is aimed to further explore the practicability of this intervention research programme and its specific knowledge constructs for in-service educators to assist in determining whether it could further be developed into a professional development programme. The observations done in the context of this research also underscore the necessity for flexibility in participative intervention research to allow for research events to suggest minor modifications to the original research design (4.4.2).

6.2.2.1 Dialogical and traditional facilitation

In examining all three lessons jointly one sees a clear difference between the first (5.6.1) and last lesson (5.6.3) in relation to the second lesson (5.6.2). This difference is evident in the dialogical profundity of the first (5.6.1) and last lesson (5.6.3) compared with the traditional, catalytic character of the second lesson (5.6.2). In this context dialogical profundity is understood as a lesson where learners, as the interlocutors, are active in discovering learning contents and the educator, as facilitator, assist them in this process (2.4.1.3.b). Traditional, catalytic facilitation is understood as a lesson where the educator actively transmits knowledge and learners for the most part act as passive receivers of knowledge (2.4.1.3.a). From these observations certain definite differences between the traditional case and the dialogical case are revealed. The differences are presented below in tabular form (Table 6.4).

Table 6.4: Differences between dialogical and traditional facilitation

CATEGORIES OF DIFFERENCES	DIALOGICAL (5.6.1, 5.6.3)	TRADITIONAL (5.6.2)
Lesson preparation	A lot of thought goes into the preparation for dialogue because contents need to finely be worked in during the dialogue. The facilitator has to visualise the process beforehand.	The educator looks at contents that need to be done and address only this.
Classroom arrangement ³⁶	Interlocutors and facilitator are arranged in a circle, so that everyone can face one another.	Educator stands in front of the class; learners all sit facing the front.
Main sources of knowledge	Interlocutors and facilitator – both drawing on intuitive knowledge and existing knowledge.	Educator and/or text book.
Role of educator	Facilitator of learning and creator of disruptive learning opportunities.	Active transmitter of knowledge.
Role of learner	Active discoverer of knowledge through interaction in which knowledge, experiences and values are shared.	Passive receiver of knowledge through listening and answering.
Values/ethical aspects/human rights	Interlocutors and facilitators address values, human rights and ethical aspects as part of knowledge constructs during interaction.	Values, human rights and ethical aspects mostly addressed by the educator, or not addressed at all.
Questioning	Mostly divergent questions are raised to keep the dialogue going.	Mostly convergent questions asked to observe what learners know.

³⁶ The notion of classroom arrangement is included because it became evident that when learners sit in a circle facing one another, they tend to give more attention, both to what is going on in the classroom and to dialogue. When I observed the lesson of the non-participating educator there were learners who did not pay attention and who were busy with other work.

From the two dialogical lessons, valuable information was revealed regarding dialogue as facilitation strategy and, to a lesser degree, the infusion of a culture of human rights. Learners' reflections (5.6.1.3, 5.6.3.4), together with the reflections of the participating educators (5.6.1.3, 5.6.3.4) and my own (5.6.3.3), provided insights as to how the strategy is perceived when practised. Specific incidences that occurred during the two dialogue sessions also revealed important lessons for dialogue and the infusion of a culture of human rights. For the purpose of the remainder of the analysis and interpretations of the two dialogical lessons, the dialogical lesson of the participant (5.6.1) will be referred to as Situation X and the dialogical lesson I presented (5.6.3) will be called Situation Y.

6.2.2.2 The relationship between the facilitator and interlocutors

In Situation X, the facilitator of the dialogue acted the role of insider in the school context. The learners were familiar to him, and at ease with him. In Situation Y, the facilitator of the dialogue was an outsider to the school and the learners were not very familiar with her, which might have caused them to be more hesitant in responding during the dialogue. The assumption can be made that in a pedagogical dialogue a trusting relationship between the facilitator and interlocutors is needed, since it might assist interlocutors in opening up and sharing their voices more comfortably.

6.2.2.3 Considering grounded and ungrounded stimuli

The interlocutor's prior knowledge of the dialogue topic is also to be considered. In Situation X, the interlocutors were not prepared for the topic to be dialogued (ungrounded stimuli). Their arguments were consequently based mostly on their intuition, experiences, values, beliefs and views about the topic. In Situation Y, the interlocutors had ample knowledge (grounded stimuli). It was evident that in many of their responses during the dialogue they drew on their knowledge, more than on their intuition, experiences, values, beliefs and views. Being aware of this observation might sensitise facilitators when choosing topics and stimuli.

6.2.2.4 Preparing interlocutors for dialogue

It is also worth noting that in Situation X the interlocutors were not formally prepared as to the process of dialogue, even though this had been emphasised in the intervention research programme. However, dialogue still came to pass. One could suppose that it will not always be necessary to formally introduce the dialogue strategy to interlocutors since they will probably learn the process as they become more acquainted with it in practice. This does not imply that dialogue as a facilitation strategy should not be discussed with interlocutors. In my view, co-operative and transparent learning implies that learners should also be involved in the selection and meaning-making processes of facilitation strategies, since it directly involves them.

6.2.2.5 Dialogical dynamics in heterogeneous and homogeneous settings

In Situation Y, the learner composition was monocultural and monoreligious. I observed that in this homogeneous setting, interlocutors were more inclined to agree with one another. In Situation X, the learner composition was diverse in terms of cultures and religions represented, which led to more individuals differing from one another. Where this difference occurred, the intensity of the dialogue seemed to persist because the learners had to contend with one another's diverse understandings and interpretations of situations. This observation is important for facilitators of dialogue to consider when initiating dialogue. It is important because it means that in homogeneous situations facilitators will have to question the matters that interlocutors agree upon, more critically. This will make the interlocutors think, and they might finally consider the agreed-upon matters in another light.

6.2.2.6 The facilitator intervening in dialogue

When to intervene in a dialogue is a very important aspect that facilitators need to consider. In Situation X, the facilitator intervened numerous times to get interlocutors 'back to the topic'; whilst the facilitator of Situation Y hardly ever intervened. In retrospect, it is clear that more intervention was needed in Situation Y to get interlocutors away from agreement and solution seeking, to being critical about the topic at hand. Intervening too

much could again result in interlocutors' voices being silenced since they would not have the opportunity to say what really was important to them at a given time. There is a very fine line in this process in terms of intervening and not intervening: educators cannot always allow the dialogue to go its own way, for various reasons. Being aware of this fine line might assist facilitators in balancing their moments of intervention and their moments of delaying intervention.

6.2.2.7 Interlocutors spontaneously addressing human rights and moral aspects

In Situation Y the facilitator never formally mentioned anything about human rights to the interlocutors, but almost immediately after the dialogue commenced interlocutors began to refer to it spontaneously. Other moral aspects were also addressed spontaneously. This reinforces the idea that should the right stimuli be given, irrespective of the topic, interlocutors will of their own accord relate it to human rights and/or other moral aspects. In Situation X, the interlocutors also addressed such aspects, but in this case the facilitator spoke about human rights before the dialogue commenced.

6.2.2.8 Dealing with moments of silence

In both these situations there were moments of physical silence whilst the dialogue was in progress. These moments are important for dialogue, since they might denote that interlocutors are contemplating the topic of the dialogue before responding to it. The reason for noting this is to sensitise the facilitator that he or she should not interrupt such moments of silence rashly by posing more questions. Ample time should be allowed before more questions are asked in order to stimulate the dialogue.

6.2.2.9 Reflections and comments

From both situations the learners felt that they liked learning about what their peers thought about issues. They also indicated that dialogue made learning interesting and enjoyable. Both the learners and the educators noted that everyone had participated in the dialogue, not only the usual group. From these reflections it is evident that in both these situations the learners enjoyed dialogue. The educators who participated in the

observational phase of the research and who also participated in the intervention research programme seemed to get more closure regarding dialogue as a facilitation strategy to infuse the classroom with a culture of human rights.

6.2.2.10 The significance of interpreting lesson observations

Interpreting the three observed lessons provided some information regarding the application of dialogue as a facilitation strategy. It was important to include this process in the research design since it has an influence on the way intervention research programmes and professional development programmes are conceptualised and in perceiving how educators will eventually assimilate such programmes in relation to their practice. I deem this especially important where some form of pedagogical practice constitutes an integral part of the programme.

6.2.3 An analysis and interpretation of the external assessors' reports

The analysis and interpretations of the external assessors' reports mostly indicated notions that informed the alteration of the intervention research programme. However, many of the notions they addressed are also consistent with issues that were raised by the participants during the research process. For this reason, a few prominent matters raised in the reports from the secondary research participants will be interpreted below, while some of the matters that repeatedly featured will be addressed in the context of the clustered information to be interpreted in Section 6.2.4.

6.2.3.1 Diverse interpretations of values and norms

Two assessors raised their concern regarding the diverse interpretations of human rights values and principles in general (5.7.1, 5.7.3.2). They both felt that the intervention research programme should address these diverse interpretations more prominently. A possible reason for their emphasis on this aspect is that it is a difficulty they often encounter and something about which they would probably like to know more. To include all the different interpretations could be problematic within the scope of such an intervention research programme. What could, however, be emphasised more in the

intervention research programme is that it is through dialogue that educators and learners are empowered to become familiar with the diverse ways of interpreting 'shared' values.

6.2.3.2 The paradigm of the educator

The notion of the aptitude and willingness of educators to implement new ideas in their practice was addressed by three of the external assessors as a possible problem for the success of this intervention research programme (5.7.1, 5.7.2, 5.7.3.1). Two of these assessors also explained that such a programme would necessitate a mind-shift in educators (5.7.2, 5.7.3.1). It could be argued that such a mind-shift would depend on more than just one programme, but it makes it necessary for educators to alter the ways in which they view education in general. What is disquieting about this matter is that it seems as if many educators, after a decade of exposure to outcomes-based education and the National Curriculum Statement, have still not changed their viewpoints and practices regarding education. With regard to this intervention research programme the possible inclusion of a section dealing with different paradigms of facilitation and where dialogue fits in might be included. This will not lead to educators undergoing a mind-shift, but will at least give them an opportunity to determine where their mindsets are more or less positioned, in relation to what is expected by outcomes-based education and the National Curriculum Statement. This might also help them to position their current facilitation practices in relation to dialogue as a facilitation strategy.

6.2.3.3 The role of school management and official documentation

The support of the principal with regard to the infusion of a culture of human rights and the use of dialogue as a facilitation strategy also seemed to receive much attention in the assessors' reports (5.7.2, 5.7.3.1). The assessors stated that to ease the process of infusing official school documents such as the vision and mission statements, disciplinary procedures and school rules must also support a culture of human rights and dialogue. This is a very important observation to be considered in the context of the intervention research programme. It could be argued that a school environment where the infusion of a culture of human rights and open dialogue is not viewed as important, it might have a negative impact on how it transpires in classroom situations. This brings to the fore the

importance that not only educators should be sensitised to the infusion of a culture of human rights through dialogue, but also principals and school management. With regard to this intervention research programme a section could perhaps be included on how the entire school environment, instead of only the classroom, could be informed about the value of maintaining a culture of human rights and the role dialogue has to play in this process.

6.2.3.4 Human rights in relation to responsibilities

The assessors also robustly critiqued the notion of human rights and people's understanding thereof (5.7.2, 5.7.3.1, 5.7.3.2). This seems to be the result of their observation that educators' rights are often infringed by learners, while learners constantly claim rights without taking any responsibility. It appears that they raise this concern with the expectation that the intervention research programme will also address the matter of inconsistent behaviour in the context of human rights. It is anticipated, but possibly not emphasised well enough in the intervention research programme, that a culture of human rights will promote a better understanding of the rights that equally belong to everyone and the accompanying responsibilities.

6.2.3.5 Scientific language and requirements for being practical

Only one assessor thought that the language used in the intervention research programme was too scientific (5.7.3.1), while three indicated that more practical examples should be included in the intervention research programme (5.7.2, 5.7.3.1, 5.7.3.2). The primary research participants, however, indicated their approval of the scientific language used in the intervention research programme, but also referred to the notion of practical examples in the intervention research programme. It appears that firstly individuals seem to perceive the intervention research programme and its language used based on their knowledge of the topic and their professional qualifications, and secondly that the quest for practical examples is a quest with different expectations. In other words, people understand practical examples in different ways. This latter aspect will receive further attention in Section 6.2.4.1.

6.2.3.6 The significance of interpreting secondary participants' responses

The secondary participants to this research highlight some elements that are of utmost importance for rethinking the intervention research programme and its knowledge constructs in preparation for a professional development programme. Some of these elements were in correspondence with those of the participants, but those discussed above are mainly elements that they highlighted based on their viewpoint and background. This underscores the importance of including a variety of role-players in a field in programme assessment (1.5.4.2.h).

6.2.4 An analysis and interpretation of patterns that repeatedly featured in all the information

As mentioned in Section 4.7.1, the process of qualitative analysis includes seeking patterns that repetitively featured in the information. In Table 6.5 below these patterns are coded and arranged under selected clusters. These clusters highlight main aspects pertaining to this research enquiry and include the following: the intervention research programme, dialogue as a facilitation strategy, infusing the classroom with a culture of human rights, the curriculum, and several socio-contextual influences. The codes under each cluster were rephrased into questions to guide the interpretation of the analysed information.

Table 6.5: Patterns that repeatedly featured in the information

Cluster A: THE INTERVENTION RESEARCH PROGRAMME	
<i>Codes</i>	<i>Questions</i>
1) Compared to other programmes	Why do they compare this intervention research programme with other professional development programmes they underwent? What is the outcome of their comparison? What does it tell us about this intervention research programme and professional development programmes in general?
2) Theory to practice	How do the different role-players in this research process understand practice? What does this interpretation entail for shifting from theory to practice?

Cluster B: DIALOGUE AS A FACILITATION STRATEGY	
<i>Codes</i>	<i>Questions</i>
1) Compared to other facilitation strategies	Why do they spontaneously compare dialogue as facilitation strategy with other facilitation strategies? What is the outcome of their comparison and what does it tell us about dialogue and other facilitation strategies?
2) The status of dialogue as a facilitation strategy	What status do the role-players in this research give to dialogue as a facilitation strategy? Is this way of seeing dialogue influenced by their general view of facilitation?
Cluster C: INFUSING THE CLASSROOM WITH A CULTURE OF HUMAN RIGHTS	
<i>Codes</i>	<i>Questions</i>
1) Epistemology versus moral	What is the significance of the participating educators' constant reference to the epistemological aspects underlying human rights and the moral aspects underpinning it?
Cluster D: THE CURRICULUM	
<i>Codes</i>	<i>Questions</i>
1) Assessment	Why do many participants focus so much on assessment in their responses and what is the implication of this to this intervention research programme?
Cluster E: SOCIO-CONTEXTUAL INFLUENCES	
<i>Codes</i>	<i>Questions</i>
1) Time constraints	Where is the notion of time constraints mentioned? What is the reason for the constant referral to this aspect?
2) Number of learners	Where is the problem of the number of learners per class mentioned? Does it remain a problem or do the participants view the intervention research programme as one means of addressing this challenge?
3) Discipline	What is the influence of discipline in the school on the way the intervention research programme is perceived?
4) Language	Where is the problem of language evident? How does this influence dialogue and human rights?
5) Monocultural/multicultural environments	What happens in monocultural and multicultural environments vis-à-vis dialoguing human rights? What is the influence of these different environments on how the intervention research programme is perceived?
6) Understanding of interaction (African)	How does cultural conduct as construction influence the understanding of dialogue?

Below, each cluster, as described in Table 6.5 above, will be presented as a heading and the codes will be explored and interpreted based on the questions raised about them.

6.2.4.1 The intervention research programme

- *Why do they compare this intervention research programme with other professional development programmes they underwent? What is the outcome of their comparison? What does it tell us about this intervention research programme and professional development programmes in general?*

In three instances the participants compared this intervention research programme with other professional development programmes they had undergone (5.3.8, 5.3.9.1, 5.4.9.1). Their comparisons chiefly emanated in their attempts to assess the value of this intervention research programme. The outcome of the comparison is two-fold. On the one hand they indicated that this intervention research programme was better than some others to which they had been introduced because it addressed a range of aspects regarding the infusion of a culture of human rights through dialogue, and not only one or two aspects. These aspects include contents on the topic, a facilitation strategy to use, and possible assessment strategies. On the other hand, this intervention research programme was perceived more positively than some other programmes to which they had been introduced because it was, in the view of the participants, better prepared for and presented, and furthermore the participants felt they had honestly learned something.

The fact that this spontaneous comparison occurred and the outcome thereof gives an indication of the importance of thorough preparation and planning of professional development programmes. It should not be assumed that educators do not know something or that they know something. An exploration into educators' knowledge of a topic should be done prior to the introduction of any professional development programme. The value of participative intervention research provides one possibility of how preparation for professional development programmes could be conducted. Furthermore, programmes should as far as possible be designed to include all activities in the scope of the topic. Hereby it is implied that should a topic like human rights be dealt with, it should be accompanied by facilitation and assessment strategies, because it seems that these

educators in particular assimilated new knowledge that was comprehensively dealt with, more easily into their practice.

- *How do the different role-players in this research process understand practice? What does this understanding entail for moving from theory to practice?*

The participants of School A rarely referred to or requested that this intervention research programme should include more practical examples or more examples of the application to practice. On the contrary, the participants of the other two participating schools constantly referred to practice, or requested that more practical examples or more examples of the application to practice be added to the intervention research programme (5.4.3.1, 5.4.6.1, 5.4.6.3, 5.5.3.1, 5.5.6.1, 5.5.7, 5.5.8, 5.5.9.1, 5.5.9.2). The participants that were included in the observation phase of the research (5.6) indicated that now that they could see that dialogue as facilitation strategy in support of the infusion of a culture of human rights works, they will be able to practise it (5.6.1.3, 5.6.3.4). The two government officials that acted as external programme assessors also reflected the notion of practical examples and the application of the intervention research programme (5.7.3.1, 5.7.3.2). From all these different requests and suggestions it became evident that each person attached a different meaning and value to the notion of 'practical'. For some, the theory of this intervention research programme and the way the concepts were related to elements of the curriculum, met the requirements of being practical. Others noted that for them 'practical' would mean that they see a lesson on video or compact disc in which dialogue is used to infuse a culture of human rights; that they receive teaching aids to use in practice; or that they practise dialogue to infuse a culture of human rights under supervision. In addition, some participants seemed to be able to assimilate and adjust theory in their practice, while others only seemed to be able to assimilate and adjust when the theory was provided in the context of practical examples. This could be the result of their level of previous professional development and/or the result of their facilitation paradigm.

The point is that any programme dealing with facilitation strategies and that is aimed at in-service educators should contain practical examples that are suitable for all who participate. However, one should be cautious not to mould educators' thinking about a new facilitation strategy by providing predefined lessons and videos. They should still be

in a position to interpret, critique and adapt new knowledge constructs to suit their social contexts and adjust new knowledge constructs to the betterment of their practice, instead of just copying behaviours from videos or compact discs. This argument should be viewed in the light of the fact that educators are co-constructors of knowledge, whether it is knowledge regarding learning area content or knowledge regarding facilitation and assessment strategies. This makes it necessary for educators to become part of an erudite enterprise in which the trivialisation of theory should be avoided and where stipulated practice is received astutely.

6.2.4.2 Dialogue as a facilitation strategy

- *Why do they spontaneously compare dialogue as a facilitation strategy with other facilitation strategies? What is the outcome of their comparison and what does it tell us about dialogue and other facilitation strategies?*

During the process in which the participating educators assimilated knowledge constructs embedded in the intervention research programme, specifically dialogue, they compared new views to existing practices to determine the value of the new knowledge constructs. This process is important since it sets the scene for the possible adjustment of existing practices to include new knowledge constructs. In the context of this research, the participants compared dialogue mostly with class discussion (5.5.8) and group work (5.4.6.1, 5.4.7) as facilitation strategies. The reason for comparing dialogue with class discussion and group work is probably due to the fact that these strategies are mostly used by them. In comparing it, they demonstrated acceptance of dialogue because of the fact that it necessitated that everyone participates and because it provided the educators with a better idea of what learners knew and thought regarding a topic than for instance when group work was used. Another comparison revealed that dialogue is more of a means to learning than for instance class discussion, since it is more methodical in nature. The importance of this observation lies in the fact that during exposure to any new knowledge constructs, educators should be granted opportunities to reflect on their experiences, since this gives them an opportunity to compare. Their comparisons seem to be imperative in the process of assimilation and adjustment. This aspect should in itself be a topic of discussion during the introduction to new knowledge constructs.

- *What status do the role-players in this research give to dialogue as a facilitation strategy? Is this way of seeing dialogue influenced by their general view of facilitation?*

In the previous chapter it became evident that some of the participating educators used lecturing exclusively to communicate knowledge to learners (5.4). It seems that they viewed lecturing as a formal strategy of knowledge transmission, while they regarded other facilitation strategies as a means of reinforcing knowledge transmitted earlier (5.3.1.4.a, 5.3.1.5.b). In many instances they also referred to lecturing as a facilitation strategy. This assumption could be contested based on the fact that what is envisaged with facilitation is inconsistent with what lecturing requires. Facilitation does not assume the educator to be the only bearer of knowledge and experience as might be the case with lecturing. Facilitation also supposes that learners be active in the learning process and not passive receivers of knowledge such as the case during lecturing.

The point here is that some of the participating educators do not give status to facilitation strategies as an efficient means of making knowledge known to learners. Hence the question: *What status do the role-players in this research give to dialogue as facilitation strategy?* In School A the participants had different views. Some indicated that dialogue in itself is sufficient for learners to engage with the necessary contents, while others felt that dialogue could be used to complement contents to which learners had already been formally introduced (5.3.8). It appeared that School B's respondents were of the opinion that dialogue should be used in addition to other strategies and not as occasional alternative for these strategies (5.4.3.3). These views were also held by the participants of School C. The latter group made this clear by indicating that they first had to do what policy requires before they could engage in activities such as dialogue (5.5.9.3) and that because dialogue is 'strange', it might confuse learners in certain instances (5.5.4). Everything considered, most of the research participants seemed to give dialogue the status of an additional means of reinforcement and not as a strategy that is sufficient for learners to discover knowledge constructs with the guidance of the facilitating educator. This could be linked to their view of teaching-learning that could be influenced by their understanding of facilitation as described in 2.4.1.3.

6.2.4.3 Infusing a culture of human rights

- *What is the significance of the participating educators' constant reference to the epistemological aspects underlying human rights and the moral aspects underpinning it?*

During the research process the participants frequently referred to the value of infusing the classroom with a culture of human rights. They expressed the moral significance thereof in terms of its potential to contribute positively to the values, virtues and norms of learners in the classroom situation. Simultaneously, they communicated the importance of knowledge concerning human rights in the process of infusing a culture of human rights. However, it seems that at times they found it difficult to meaningfully link the knowledge they have regarding human rights with the moral significance and implication thereof (5.3.1.2.a, 5.3.1.3.b). Some of them mentioned specific examples of incidents that require educators to relate their knowledge of human rights to moral matters (5.3.9.1, 5.7.1). Some of the participants also acknowledged the importance of a contextually integrated approach to infusing the classroom with a culture of human rights since this would link knowledge and moral aspects underlying human rights within a particular context (5.3.9.2). These realisations are of utmost importance, since they show that to a varying extent the programme made the participants aware of the moral significance of the infusion of a culture of human rights. It also gives an indication that this intervention research programme should focus slightly more on the integration of this moral notion with the knowledge they have regarding human rights.

6.2.4.4 The curriculum

- *Why do many participants focus so much on assessment in their responses and what is the implication of this to this intervention research programme?*

As mentioned in Section 5.4.6.1, assessment forms an integral part of the South African education system. It is viewed not only as a means to monitor learners' progress, but also as part of the learning process learners undergo. The participants mostly mentioned their appreciation for the fact that this important notion was included in the intervention research programme. It does appear, however, that more detail should be included regarding assessment in the context of dialogue. Dealing with assessment in the context of dialogue

might have the propensity to elevate the status of dialogue as a facilitation strategy (6.2.4.2) because it might then prove sufficient to act as alternative for other strategies. One of the external assessors also suggested that peer assessment in the context of dialogue be included in the programme (5.7.3.1). This is an important observation to take into consideration when suggesting alterations for this intervention research programme. Peer assessment will allow interlocutors to assess their equals in the context of the dialogue which might also give an indication to the facilitator of how the dialogue is considered by the learners.

6.2.4.5 Socio-contextual influences

- *Where is the notion of time constraints mentioned? What is the reason for the constant referral to it?*

As explained in Section 5.3.2 I wanted to observe how the respondents reacted to dialogue when I suggested time frames for dialogue to take place in. I did this for School A only and not for the other two participating school cases. School A had already spontaneously mentioned in the pre-questionnaire that they did not necessarily deal with human rights due to time constraints (5.3.1.3.a). The latter situation, although in the context of human rights, gives the first indication of the difficulties educators experience due to a lack of time. Throughout the discussions and questionnaires obtained from School A it was evident that they were negative about any time allocations stipulated to them, mainly due to contextual difficulties they experienced (5.3.4; 5.3.6.1). These respondents felt strongly about the fact that no time allocation should be given to dialogue (5.3.9.1). It is interesting to note that I did not make any reference to time allocation when I worked with School B. At first they made it clear that they thought dialogue could be too time-consuming (5.4.3.3) and later reference was made to dialogue as a means to save time and prevent repetition of contents with which that learners were already familiar (5.4.9.3). In the case of School C, no reference was made to time allocation except in the last part of the second round of post-questionnaires when the respondents noted that the curriculum was very demanding, that time was limited and that educators first had to do what was required by policy before they could engage in something like dialogue (5.5.9.1).

The reasons for the referral to time vary for each case. What is evident is that in many instances educators found it difficult to get through their work. In addition, the fact that they mostly viewed dialogue as supplementary to other facilitation strategies (6.2.4.2) exacerbated the problem of time. Therefore, I would argue that dialogue strongly be promoted to educators as a self-sufficient strategy that is not only complementary to other strategies but a strategy in itself. The centralised and standardised nature of the curriculum (3.3.1) with which these educators worked was also problematic. It compelled them to address certain standards in specific time frames with very little scope to incorporate non-traditional methods of teaching and learning. Hence, my argument is that the nature of the curriculum has the propensity to direct educators to rely on outdated means of facilitation to get the prearranged work done in due time.

- *Where is the problem about the number of learners per class mentioned? Does it remain a problem or do the participants view the intervention research programme as one means of addressing this challenge?*

From the very first interview presented in Chapter 5 it is evident that large numbers of learners per class is a huge challenge for some educators and contexts in this area (5.2.2). This notion spontaneously featured during the discussions with educators of School B (5.4; 5.4.1.4.a-b; 5.4.6.1; 5.4.9.1), but was not mentioned so often in the contexts of Schools A and C. School A had approximately the same number of learners per class as School B, but they did not seem to not find this matter as challenging as School B did. Instead, they viewed dialogue as a way to deal with bigger classes (5.3.9.1). School C did not experience this problem. There were on average 25 learners per class (5.6.2; 5.6.3.1) in School C. The challenge regarding the amount of learners was also addressed by one of the external assessors (5.7.1).

I anticipated that the educators of School B would realise, during the exposure to the intervention research programme, that dialogue could become a possible way of facilitation in a big class which would not only ensure full learner participation, but that it would also enable the facilitator to determine who participates and what progress they make (cf. 5.4.7). I realised that they saw the problem of big classes as one of the reasons for the many disciplinary problems they experienced. This notion will be explored next. In

short, I got the impression than for the participants of School B the large numbers of learners per class remained an obstacle.

- *What is the influence of discipline in the school on the way the intervention research programme is perceived?*

From the responses to the question about discipline posed in the pre-questionnaire it was evident that the educators from the three different cases would select and reject facilitation strategies based on their experience of discipline in the classroom (5.3.1.4.b; 5.4.1.4.b; 5.5.1.4.b). However, in the context of School B, much more emphasis was placed on how disciplinary problems might influence dialogue. The problem of discipline experienced by the educators of School B might be one of the reasons for this group's partial assimilation of the intervention research programme (6.2.1.1.b). One of external assessors mentioned that addressing human rights might be one way to attend to disciplinary problems (5.7.2).

Here it is important to view discipline as an issue that schools experience in various intensities. The intervention research programme should address this issue not only in the context of how it impacts on dialogue as a facilitation strategy, but also in the context of how and why a culture of human rights could attend to this problem. Hence, it should be emphasised in the intervention research programme that the potential disciplinary issues that might arise as a result of dialogue could be countered through working toward the infusion of a culture of human rights.

- *Where is the problem of language evident? How does this influence dialogue and human rights?*

In both School A and School B the majority of the learners receive their education in their second or third language (5.4; 5.4.9.1; 5.4.9.3; 5.6.1.1). This could cause the learners to struggle to express themselves during dialogue, or might even inhibit them to say anything for the fear of being mocked or wrongly understood. This issue of language inequalities among learners might cause asymmetry among interlocutors. This issue was not at all problematic for School C with its homogeneous composition. The important issue here is that the contextual limitation that language might create should be acknowledged within

the intervention research programme to sensitise educators to recognising possible issues that might result in asymmetry in an ethical community.

- *What happens in monocultural and multicultural environments vis-à-vis dialoguing human rights? What is the influence of these different environments on how the intervention research programme is perceived?*

In holistically viewing the three different cases, it becomes evident that the varying levels of diversity in classrooms directly impact on the way the participants interpret the intervention research programme. From the inception it was evident that the educators from School A, and to a lesser degree those from School B, easily dealt with and accepted the intervention research programme as useful to their diverse environment. Due to the lack of diversity in School C the participants at times found it harder to envisage the impact of the programme, which assumed diversity in most instances, for their very homogenous environment. Additionally, the principal of School A expressed the view that a multicultural environment is beneficial as far as dialogue is concerned due to the fact that it could enrich such an environment (5.7.2). This was also experienced by the researcher during the observations (5.6; 6.2.2.5).

The point here is that any professional development programme related to notions regarding human rights and dialogue should include a space where educators can be prepared to deal with monocultural and monoreligious environments. These environments constitute other challenges that should not be overlooked. Overlooking monocultural and monoreligious environments might create the feeling amongst educators functioning in such environments that such a programme is not applicable to them. One should therefore not assume that all environments are diverse, but also cater for those environments that are not diverse and one should show how dialogue might feature in such circumstances. In relation to this argument and in response to the question provocatively posed in Section 2.2.1, namely *Is dialogue thus something that exclusively occurs between people with vastly diverse beliefs or thoughts?* I would propose that in a programme for educators concerning dialogue as a facilitation strategy it should be reiterated that dialogue could manifest in more homogeneous environments just as well as in diverse environments.

- *How does cultural conduct as construction influence the understanding of dialogue?*

Through discussions with the participating educators it became evident that this intervention research programme did not provide for the different means of cultural conduct that might influence the theory and practice of dialogue and the way it is understood by both educators and learners (5.3.4; 5.4.4). This observation made by the participants was of extreme importance. They used their experience to inform the theory and subsequent recommendations. Hence, I will specifically focus the recommendations stemming from this enquiry on how dialogue should be understood to account for the various ways in which cultures conduct themselves with regard to basic ethics pertaining to communication in preparation for an accommodative understanding of dialogue.

6.2.4.6 The significance of interpreting patterns that repeatedly featured in the information

The interpretation of the patterns that frequently occurred in the information, mostly highlighted notions regarding the intervention research programme, dialogue and the infusion of a culture of human rights in relation to the social construct of the participants. This was important for the process of refining this programme and informed me about complex variables that might be overlooked when working with theory.

In the remainder of this chapter I will explore how these findings and interpretations, as presented above, might influence the theoretical constructs underpinning the research and the intervention research process.

6.3 THE INFLUENCE OF THE FINDINGS ON THE POSSIBLE EXTENSION OF THIS PROGRAMME

Below, the findings and interpretations of this chapter will be used to explain the effect of the research process on the participative intervention research and on the intervention research programme (6.3.1); as well as on the theory of dialogue as a facilitation strategy (6.3.2) and infusing a culture of human rights (6.3.3). Following this procedure will assist in responding divergently to the second part of the research question regarding whether

the theory developed in Chapters 2 and 3 of this dissertation and applied through the participative intervention research process could further be developed into a professional development programme.

6.3.1 Participative intervention research and the intervention research programme

In Chapter 4, Section 4.4, I commenced by arguing on a theoretical level for the use of participative intervention research in preparation for professional development programmes for in-service educators. Through this empirical research it became obvious that participative intervention research is useful in preparing for professional development programmes (6.2.4.1). Several reasons why participative intervention research might assist with organising and designing professional development programmes will be discussed below.

Participative intervention research provides a space for designers and distributors of professional development programmes to obtain a preview of the social constructs of the target groups for whom they aim the programmes (6.2.1, 6.2.1.2). This is essential to sensitise designers and distributors to the context of the participants so that the final programme is designed in such a way that the participants can more easily relate to its knowledge constructs and applications.

Participative intervention research presents designers and distributors of professional development programmes with an opportunity to perceive what the knowledge and experiences of a small group of participants are. When participants are given an opportunity to voice and articulate their knowledge and experiences in relation to a programme it might enhance the credibility of the programme for them. This might in return also ease and inform the further development and distribution thereof. It could also assist participants in assimilating the programme more comfortably which, it could be argued, is required for attitudinal development of educators (4.4.4) and for working toward the ideal of adjustment of practices in line with the programme (6.2.1).

In the context of this intervention research programme moments were identified where several participants and groups experienced some apprehension about the programme.

Should I further develop this programme for professional development, I would pay specific attention to addressing these moments of apprehension. Allowing time to deal with moments of apprehension might help participants not to become negative about the specific professional development programme.

Through this participative intervention research it became evident that these educators assimilated the programme comfortably because the scope of aspects covered was inclusive of curriculum contents, matters related to values education, facilitation and assessment strategies (6.2.4.1). It could be argued that designers and distributors of professional development programmes should as far as possible design programmes to be as inclusive as possible. This might once again add to the credibility of a programme and at the same time make it easier for educators to contend with. In the context of this programme it became evident that peer assessment should also be included as a possible assessment strategy to be used where dialogue is concerned (6.2.4.4).

This research endeavour also emphasised how important it is that professional development programmes, especially those concerning the area of curriculum, should not be prescriptive. Such programmes should mostly deal with generic ideas but allow for space so that educators can interpret these ideas in relation to their specific social contexts. Together with this, I would argue that examples should be selected carefully so that professional development does not ultimately prescribe what should be done in practice or mould participants' thinking. In Section 6.2.4.1 it became evident that participants tend to have divergent ways of understanding what 'practical' might entail. I would suggest that designers and distributors of professional development programmes discuss the matter of what 'practical' might entail in co-operation with participants. This might prevent undue expectations on the part of the participants about theory and practice that is beyond the scope of a programme.

From the analysis and interpretations of responses pertaining to this intervention research programme, I would propose that school principals also attend this programme since this might assist in conveying the idea that infusing a culture of human rights is something that should be covered in all aspects of school organisation (6.2.3.3). I would also include a section in the programme that might assist school management teams to rewrite their

mission and vision statements to be in line with the ideal of infusing a culture of human rights. I do not foresee that rewriting mission and vision statements will fully attend to the ideal of infusing a culture of human rights, but would argue that if organisational aspects of the school are not in line with classroom ideals, mixed messages might be sent out to learners. This might in return lower the credibility and importance educators and learners attach to such an ideal.

6.3.2 Dialogue as a facilitation strategy

The findings, based on the analysis and interpretations presented in Section 6.2, mostly indicated how the programme as such should be amended. Some of the aspects could only be discussed during the presentation of such a programme. These aspects are mostly practical arrangements for dialogue. In some instances they suggest minor modifications to the theory of dialogue as a facilitation strategy as to be presented in a possible professional development programme.

From the discussions with participants of this intervention research programme it became clear that educators should not only be prepared for dialogue in multicultural and multireligious environments, but also for more monocultural and monoreligious environments (6.2.2.5, 6.2.4.5). Group dynamics during dialogic encounters are much dependent on the social disposition of a group. From the observations specifically it became evident that monocultural and monoreligious environments propose challenges for dialogue that need attention in the same way that attention is given to dialogue in the context of multicultural and multireligious environments.

A very important aspect highlighted in this study is that the cultural conduct (body language, conversational ethics) of diverse groups might influence how dialogue transpires (6.2.4.5). This matter requires more research, both empirical and non-empirical.

More emphasis should also be given to educators' understandings and paradigms pertaining to education (6.2.3.2). Throughout this enquiry the importance of educators' paradigms regarding facilitation and the influence thereof on the way they understand

dialogue became evident. I would suggest that this matter be consciously addressed as part of the programme and discussions.

Another very important aspect is that the programme in itself should promote dialogue as an autonomous facilitation strategy and not as something additional to other facilitation strategies (6.2.4.2). Should this aspect not be emphasised, educators might continue to feel that dialogue is time-consuming (6.2.4.5). Regarding this issue one might work with educators during the professional development process to manage their learning programmes and time frames more efficiently. I would also propose that the programme reiterates how dialogue could be useful in classes with large numbers of learners (6.2.4.5).

Three further notions to be specifically discussed with educators when this intervention research programme is further transformed to a professional development programme include the following: The facilitator of dialogue should preferably be an insider to the classroom or familiar with the learners, since a relationship of trust is needed for interlocutors to reveal aspects of their lifeworlds (6.2.2.2). Learners do not necessarily have to be formally introduced to dialogue; they can discover what is expected of them as the process transpires (6.2.2.4). During professional development pertaining to dialogue facilitators should be sensitised to dealing with moments of silence (6.2.2.8) and when to intervene in dialogic sessions (6.2.2.6).

6.3.3 Infusing a culture of human rights

In many instances during the presentation and discussion of this intervention research programme the educators indicated that they lacked knowledge of human rights. They were generally more concerned about knowing their rights than its moral significance for education (6.2.4.3). Although this aspect clearly requires attention, the weight this part of the programme ought to occupy could be debatable. The point is that when a programme deals with human rights, it cannot be assumed that participant-educators would have knowledge of human rights. I would also argue, based on the results from this empirical enquiry, that in order to comprehend the moral significance of human rights, knowledge of human rights needs more attention.

The notion of diverse interpretations of human rights principles and values needs attention; especially through discussions about the programme (6.2.3.1). Attention should also be given to how and why dialogue could assist in negotiating varied interpretations of human rights principles and values. I suspect that the notion of diverse interpretations of human rights might be one of the possible reasons why educators experience disciplinary problems. Therefore I would suggest that the relationship between discipline and the value of infusing a culture of human rights should be reinforced in the context of the programme and surrounding discussions.

6.4 CONCLUSION

In this chapter I aimed to provide a coherent view of the main aspects discussed in Chapter 5 through a holistic and interpretative analysis (Mouton 1996, 169) to conclude my enquiry into the main research question (1.4). From the presentation and discussions of the research process and responses (Chapter 5) to the analysis and interpretations of these responses (Chapter 6) I would argue that this intervention research programme could further be developed as a professional development programme for in-service educators. It seems that the theory pertaining to dialogue as a facilitation strategy and the infusion of a culture of human rights is sufficient, but needs to be further developed according to the proposals discussed in Section 6.3. In the last chapter, Chapter 7, I will conclude this enquiry by giving an overview of the enquiry, making several recommendations, pointing out the limitations and highlighting elements for further research.

CHAPTER 7

THEORETICAL AND EMPIRICAL CONCLUSIONS

"Art desires what has not yet been, though everything that art is has already been.
It cannot escape the shadow of the past."
(Adorno 1997, cited in White 2005, 189)

7.1 INTRODUCTION

This dissertation aimed toward disclosing the potential synergetic relationship between the proposal for dialogue as a facilitation strategy and the ideal of infusing a culture of human rights in the classroom. It was anticipated that this synergetic relationship could contribute to transformation and dealing with diversity in a relatively young democracy such as South Africa. For this reason this dissertation commenced with problematising the proposals made by the DoE and other agents of transformation in South Africa and abroad, toward the infusion of a culture of human rights and using dialogue as a facilitation strategy, as well as the apparent lack of professional development programmes to assist educators in dealing with these proposals (1.3). Hence the main focus of this enquiry was to propose a normative theory of dialogue as a facilitation strategy as constitutive to the infusion of a culture of human rights, in aiming toward applying this theory in the form of an intervention research programme for selected in-service educators (1.4). The application assisted in determining the viability of the programme, specifically in terms of its theoretical underpinning, and the possibility of further developing it for the purpose of professional development of in-service educators beyond the scope of this target group. The intervention research process revealed how diverse groups of educator-participants responded to the intervention research programme. In addition, the research process demonstrated how and why the intervention research process could serve as a methodological framework for the design and development of professional development that is inclusive to a variety of education stakeholders. Based on the empirical research, it seems that the participating educators approved of and assimilated the intervention research programme and its underlying theory, albeit in different stages of the research

process and with different concerns in mind. In the remainder of this final chapter I will provide the following:

- an overview of this study, critical recommendations and conclusions;
- the limitations of this enquiry;
- possible issues for further research;
- a concluding personal reflection; and
- a final conclusion.

7.2 OVERVIEW OF ENQUIRY, CRITICAL RECOMMENDATIONS AND CONCLUSIONS

In the sub-sections below I will posit an overview of the research with specific emphasis on dialogue as a facilitation strategy (Chapter 2), infusing the classroom with a culture of human rights (Chapter 3), participative intervention research as a methodology for professional development (Chapter 4) and the research process in general (Chapters 5 and 6). This overview will be accompanied by several critical recommendations and conclusions.

7.2.1 Dialogue as a facilitation strategy

Before I attempted to develop a normative proposal for a theory of dialogue as a facilitation strategy, I explored several existing theoretical conceptions of dialogue (2.2) and viewed dialogue against the backdrop of the works of three philosophers operating in different post-paradigmatic traditions (2.3). This endeavour assisted me in critiquing elements of existing theoretical accounts of dialogue and in developing philosophical ideas vis-à-vis dialogue to inform a normative theory of dialogue (2.4). Below an overview of the arguments surrounding dialogue as a facilitation strategy will be provided, followed by several critical recommendations and conclusions in this regard.

7.2.1.1 An overview of dialogue as a facilitation strategy

With regard to the theoretical exploration I argued for an understanding of dialogue as a facilitation strategy that is based on philosophy, sociology and/or education rather than on theological conceptions (2.2.2). Arguments against the marketisation of dialogue as a panacea were also posed (2.2.1). The tension between an experienced-based approach to dialogue and a knowledge-based approach was problematised to highlight an element that required consideration for a proposal for dialogue (2.2.4.1). Other elements that were underscored are identity (2.2.4.2), the roles of understanding (2.2.4.3), and critique and consensus (2.2.4.4) during dialogue. It was also argued that dialogue should not be clarified in terms of monologue, since it could lead to a narrow depiction of dialogue as a facilitation strategy; that theories of dialogue should more deliberately include perspectives of the ontological status of childhood; and that dialogue should not be viewed as operating in either a universalist or particularist realm, but in the realm of ethical communities which transcends both the narrowness of particularism and the generality of universalism (2.2.5).

Dialogue as a facilitation strategy in the context of the practical interest and Gadamer's work mainly assisted in orientating the notion of 'identity' in the context of dialogue in terms of the notion of 'horizons of understanding' (2.3.1.1). In this context dialogue could be viewed as a reasoning process that relies on interaction, interpretation and consensual validation to enhance understanding. However, it was argued that understanding, as one of the central notions pertaining to dialogue in this context, is not enough to comprehend dialogue since it lacks a critical component (2.3.1.2). This critical component might assist not only in understanding the utterances of others, but in questioning the transparency of assertions made by others.

With regard to the emancipatory paradigm, it was argued that the element of critique embedded in this paradigm could assist interlocutors in problematising assertions, which could in turn enable transformation (2.3.2.1). In this light dialogue as a facilitation strategy becomes a form of praxis. The possibility that the normative rightness, truthfulness and truth of any validity claim made by an interlocutor could be questioned was helpful in relating dialogue to the infusion of a culture of human rights. However, the use of Habermas's theory of communicative action, as used in the context of the emancipatory

paradigm, was critiqued for neglecting to take the nature of the other into consideration (2.3.2.2).

The notion of deconstruction as developed by Derrida was used to illuminate an understanding of dialogue as a facilitation strategy in the context of post-paradigmatic thinking (2.3.3.1). Developing such an understanding of dialogue as a facilitation strategy assisted in beginning to position dialogue on an ethical basis. Positioning dialogue on an ethical basis was necessary to develop a conception of dialogue that is inclusive to the nature of the other. In addition, this philosophical exploration underscored the notion that dialogic utterances are representative and not pure presence. Instead, dialogic utterances are masked with rhetoric; therefore an attempt should be made to unmask utterances during dialogue.

In preparation for a proposal of dialogue as a facilitation strategy, it was argued for an understanding of facilitation strategy that is consistent with an understanding of dialogue. The argument revolved around the clarification of facilitation that is profound – one that not only entails that the facilitator will act *upon* interlocutors, but that facilitators and interlocutors will act *with* each other (2.4.1.3.b). This understanding is necessary to prevent dialogue as a facilitation strategy from being understood as a means by which facilitators can achieve certain outcomes in learners through acting in an authoritarian manner.

As a basis for the argument toward the ethical nature of dialogue, several conceptions of childhood were explored (2.4.2). It was argued that the contemporary view of the child as incommensurable and relative necessitates facilitation strategies that can assist facilitators and learners in facing one another's otherness. This incommensurability and relativity is shaped, for example, by the diverse lifeworlds of children. Levinas's conception of the face-to-face relationship between people and the notions of 'the said' and 'the saying' was used to capture the representative nature of dialogic utterances and the incessant nature that dialogue should ideally espouse (2.4.3). The concepts 'infiniteising' and 'totalising' were also helpful in delineating the desired disposition of both interlocutors and facilitators during dialogue. These explorations were followed by a discussion of possible moral demands that should be considered where dialogue is concerned (2.4.4).

The chapter on dialogue as a facilitation strategy was concluded with a normative proposal for a theory of dialogue as a facilitation strategy. I argued that dialogue as a facilitation strategy should ideally commence with a stimulus (2.4.5.1) and that it could further be marked by several moments – albeit in no specific order – which include deconstruction (2.4.5.2), critique (2.4.5.3) and reconstruction (2.4.5.4). I concluded this proposal by arguing that moments of debriefing and reflection (2.4.5.5) should also be provided to round dialogic sessions off.

7.2.1.2 Critical recommendations and conclusions pertaining to dialogue as a facilitation strategy

Dialogue should ultimately work toward encouraging fluctuation in the normative aura and contribute to the lifeworld accumulation of individual interlocutors (2.3.1.1). This fluctuation in the normative aura and lifeworld accumulation of individual interlocutors does not necessitate that consensus be reached during dialogue, but suggests that dissensus or indecisiveness (2.2.4.4) could also contribute to individual fluctuations. In addition, to attain this ideal of fluctuation in the normative aura of individual interlocutors, disruptive educational settings should be promoted that could lead individuals to becoming dissatisfied through engagement with other individuals who experience more or less the same situation. This requires an infinitising disposition of those (facilitators and interlocutors) who enter an ethical community, especially in the context of the classroom where dialogue occurs.

In relation to the above, I would argue that dialogue as a facilitation strategy should not be understood as something to be practised among diverse cultures (or religions), but within ethical communities constituted by individual others (cf. Bakker 1999). This is because the word ‘culture’ is too often heedlessly referred to and sometimes relies on categorisations that do not account for differences in one ‘cultural’ grouping. The notion of ethical communities, which refers to an assemblage of individuals with diverse lifeworlds, is more useful in describing who should or could enter into dialogue. In this regard Murray (2003, 165) states that “... there is something both more primordial and more important than knowing and being. And that is the ethical relationship, which is grounded upon the moral

summons announced in the Other's face." What is imperative is that dialogue should also provide a space for learners and educators to expand their lifeworld horizons.

7.2.2 Infusing the classroom with a culture of human rights

Understanding the notion of infusing a culture of human rights necessitated an exploration into human rights in historical (3.2.1) and philosophical (3.2.2) terms. It also required an understanding of the notions 'culture' (3.2.3) and 'infusing' (3.3) as used in this context. Below an overview of some of the conceptual findings pertaining to the infusion of a culture of human rights and its link to dialogue as a facilitation strategy will be provided. It will be followed by some recommendations and critical conclusions.

7.2.2.1 An overview of infusing the classroom with a culture of human rights

The discussion on the historical development of human rights discourses, both internationally and in South Africa, provided several reasons for the increasing attention given to human rights in education and its value for education. The philosophical discussions on human rights assisted in positioning it in line with dialogue for the South African educational context. Together with this, it was possible to posit several subsidiary arguments to substantiate my understanding of infusing the classroom with a culture of human rights.

My arguments gravitated toward a cosmopolitan pragmatist understanding of human rights to conceptualise the notion of the infusion of a culture of human rights. The reason for posing arguments in line with cosmopolitan pragmatism was based on the underlying premise that individuals could make validity claims about the nature of moral rights, but that they could be critiqued on a universal level based on the normative rightness, truthfulness and truth of their claims (3.2.3). This argument also supported later arguments for connecting the process of infusing a culture of human rights with dialogue as a facilitation strategy.

A 'culture of human rights' was explained as a normative ideal that relies on the moral demands and obligations prompted by human rights principles (3.2.3). It was argued that

in this sense 'culture' is especially non-static and incessantly transforming. The 'infusion of a culture of human rights in the classroom' was defined as a joint endeavour toward developing the classroom as a vigorous ethical community which provides meaning to the cross-curricular integration or infusion of the ideal of a culture of human rights (3.3). This required an understanding of human rights at a moral level, above and beyond its legal and epistemological potential. In terms of the moral level of infusing a classroom with a culture of human rights, I argued that infusing a culture of human rights is just as much a methodological matter as it is an epistemological matter. It was also argued that for the moral significance of human rights to flourish in schools it will be necessary for educators to address human rights in a balanced way. This entails infusing human rights minimally, maximally, covertly and overtly (3.3.2). This way of infusion gives attention to the epistemological and moral inclusion of a human rights culture in the curriculum and classroom.

Toward the end of Chapter 3, the symbiotic fortification between dialogue as a profound facilitation strategy and the infusion of a culture of human rights was highlighted (3.4). Amongst others, it was argued that profound dialogue in the context of an ethical community has the capacity to host and enhance the moral infusion of a culture of human rights, whilst simultaneously preventing the stagnation of human rights epistemology. Avoiding epistemological stagnation is enabled through dialogue, which is infinite and which does not only concern understanding the other, but also entails infinitely grappling with discourses surrounding human rights. Additionally, it was indicated that the propensity of dialogue to deal not only with knowledge and experience, but also with values and virtues through drawing on interlocutors' tacit knowledge and intuitive argumentation, supports an anti-foundational understanding of a culture of human rights.

7.2.2.2 Critical recommendations and conclusions pertaining to infusing a culture of human rights

One of the most important findings of this part of the enquiry was that ethical communities, especially those that function in the realm of education, should enter into dialogue to commend contemplating the otherness of their peers and, more importantly, to anthropomorphise the ideal of infusing a culture of human rights in the classroom. This is

because the ideal of infusing a culture of human rights, which was intended to develop and take shape through dialogic interaction ‘from below’, has appeared to stagnate (3.2.3). In this sense the continuation of a dialogue concerning the infusion of a culture of human rights greatly depends on the existence and veracity of ethical communities.

Above and beyond the development of ethical communities, a more dynamic focus should be placed on the integration of the ideal of infusing a culture of human rights in the context of the curriculum. Hence, the infusion of a culture of human rights should not only depend on its epistemological inclusion through education for citizenship, but should feature in all aspects of the curriculum and general school organisation. Kiwan (2005, 46) argues that human rights “appear to be framed as a component of citizenship rather than as a ‘value’”. I would like to add that the infusion of a culture of human rights at a moral level should be a whole-school ideal and not an ideal only striven toward by selected individuals. In support of this argument Carrim (n.d., cited in *Values and Human Rights in the Curriculum: A Guide* 2005, 7) states:

Human rights in education ... are about the workings of the whole school. They are about how people are treated in schools. They are about the processes within schools. They are about school policies, school structures and the nature of their organisations, relations among educators, relations among learners, pedagogical relations between learners and educators, the ethos of the school and what is contained in the curriculum. Human rights in education therefore entail a whole school approach.

7.2.3 The empirical research process

In Chapter 4 I theoretically clarified the research design, methodologies, methods and processes. In Chapter 5 the actual research process and information gathered from the research participants were presented and discussed, whilst Chapter 6 dealt with the analysis and interpretations of this information. I will not summarise all this information, but rather provide a brief overview of the main arguments that were posited in these three chapters. This will be followed by several recommendations and critical conclusions.

7.2.3.1 An overview of the empirical research process

As a basis for the justification of the different methods and processes selected for this study, intervention research was elaborated on and critiqued (4.4). I anticipated that intervention research could serve as a foundation for the professional development of in-service educators, but that the process should be theoretically redefined. My main critiques of the traditional intervention research of Rothman and Thomas (1994) was that it was too dogmatic, consisted of too many technicalities and jargon, was ostensibly authoritative, relied too much on empirical work, and was too narrowly defined as applied research (4.4.2). The response to these critiques, also to be found in Section 4.4.2, was that intervention research should be understood as a process-orientated endeavour which greatly relies on the participation of educators, that it should be based on strong conceptual foundations, and that it should allow for different forms of evaluative research.

To further strengthen my argument that intervention research could serve as a foundation for professional development of in-service educators, I drew a connection between what professional development should ideally aim to achieve and what participative intervention research could posit in this regard (4.4.4). It was argued that participative intervention research would not only assist programme developers in designing professional development programmes in line with the needs and experiences of educators, but that it could decentralise such a process and give educators more authority. In addition, it was argued that such a research process might also allow for educators to become extended professionals who are rationally and intuitively more balanced. These arguments were also summarised in relation to the actual research process in Chapter 6, Section 6.3.1.

The fifth and sixth chapters reiterated the importance of the social context and how participants respond to research in general and specifically to this intervention research programme. The value of a flexible research methodology, as provided in this participative intervention research, was also highlighted. The fact that lesson observations were included proved helpful, especially to those participants who indicated only partial adjustment to and apprehension about the programme.

It also appeared to be useful to include a variety of stakeholders in assessing the intervention research programme, since it underscored other dimensions of the intervention research programme that both I and the educator-participants had, in some instances, overlooked.

7.2.3.2 Critical recommendations and conclusions pertaining to the empirical research process

When educators are given an opportunity to voice their feelings regarding new proposals, they seem to be more willing to adapt to such proposals. This became evident through the various qualitative methods used and analysed. This participative intervention research process created a space for them to voice their concerns and to posit their knowledge and experiences in refining this intervention research programme. It could therefore be argued that because intervention research provides this space for stakeholders to contribute proactively to proposals directly pertaining to their practice, it could serve as a valuable methodology for preparing professional development programmes.

Professional development should ideally be based on a development and process-orientated methodology such as participative intervention research that allows for the inputs of diverse education stakeholders. This might not only lead to more credibility where professional development is concerned, but also has the propensity to decentralise professional development that might empower educators more. Moreover, it should be emphasised that no one methodology for empirical research should be adopted uncritically, whether it is intervention research, action research or programme evaluation. This is because each methodology has limitations that need to be highlighted and addressed through using complementary methodologies (cf. Patton 2002, 247).

It could be argued that attempts at professional development should not only focus on educators, but should be an attempt to achieve whole-school development. In Section 7.2.2.2 the notion of whole-school development was also discussed in the context of infusing a culture of human rights in the classroom. However, whole-school development also implies that various education role-players are orientated toward the aim of a programme so that they might transform documents and behaviours in line with

programme aims (cf. Patton 2002, 97-98). This might widen the impact of a programme and could also assist in preventing double standards in a school. Therefore, if a culture of human rights is infused in the whole school, it might more effectively contribute to the development of a moral consciousness in learners than it would if only one educator or learning area were to address this notion. In this sense it is not only the classroom that becomes an ethical community, but also the whole school.

One of my foremost recommendations aimed at the DoE would be that they put more energy and thought into the application of the policies they have designed pertaining to the use of dialogue as a facilitation strategy and infusing a culture of human rights. These policies and accompanying documents were listed in the first chapter in Section 1.2.3. In this regard I would suggest that professional development, where educators and other education stakeholders are actively involved, should become a focal priority. In addition, I would argue that such professional development programmes aspire not only to inform educators, but to give them an opportunity to voice their concerns, experiences and knowledge. Such an approach might even heighten their status and morale as educators.

7.2.4 General recommendations and conclusions that emanated from this enquiry

In the second chapter (2.2.5) it was argued that any theory of education should be in line with the leading perspectives of childhood. However, in the same sense the paradigm of educators should ideally be included in theories of education. This is necessary to assist educators in perceiving what disposition is needed to incorporate new facilitation strategies such as dialogue and how new facilitation strategies might, in some instances, require a change of perspective within the educators.

I would recommend that more enquiries in the field of Curriculum Studies, especially theses and dissertations, make use of philosophical methods as a basis for literature reviews. Using philosophical methods as a basis might enable the researcher not only to explore literature in a field exhaustively, but also to uncover layers of meaning attached to a topic and to enable a critique thereof. A philosophical exploration might also provide more opportunity to trigger intuitive inner-argumentation in a researcher that might perhaps

also lead to more imaginative attempts to address challenges in curriculum studies in general.

Finally, I would also recommend that this intervention research programme be further refined based on the empirical findings of this enquiry, as a short professional, accredited course for in-service educators³⁷, especially those responsible for learning areas related to human and socially directed sciences. I would also recommend that it be distributed to pre-service educators to prepare them for the challenges regarding the infusion of a culture of human rights and using dialogue as facilitation strategy. The learning areas Life Orientation, Multireligious and Multicultural Education, and Curriculum Studies are examples of where infusing of a culture of human rights and dialogue as a facilitation strategy could be integrated in the context of university subjects aimed at pre-service educators.

7.3 ISSUES FOR FURTHER RESEARCH

Many issues for further research became evident throughout this enquiry. The empirical research particularly highlighted interesting notions that might prompt further enquiries relating to dialogue as a facilitation strategy and infusing a culture of human rights. An example of such a notion is the various forms of social conduct in certain environments and their possible influence on dialogue (cf. 5.4.4). For instance, some female learners might hesitate to engage openly in dialogue about gender equality as a human right, because they might be subjected to paternalistic styles of upbringing that emanate from (amongst other things) their religious lifeworlds and general value systems. In this sense dialoguing gender equality could in itself be almost unthinkable for interlocutors and might have repercussions for the success of a dialogue session. It would also be interesting to conduct an enquiry into how individuals vary in their ways of interpreting human rights principles and values, and how this is influenced by their social construct and ethical community. Within such an enquiry the notion of 'the other', as developed by Levinas, might be helpful to theoretically frame the varying nature of individuals.

³⁷ In South Africa educators can now follow short courses that are accredited, meaning that they can accumulate credits from these courses to contribute to their own professional development. These credits are similar to credits allocated when following university subjects.

An investigation of the possible relationship between human rights and discipline in schools with cognisance of the use of dialogue could also provide some valuable insights for further research (cf. 1.3; 5.4). Disseminating the results of such an enquiry might even heighten the credibility of human rights and dialogue for educators operating in educational environments faced with immense disciplinary problems.

I would recommend that a study be conducted that focuses more specifically on the understanding of the notion of an 'ethical community'. Such clarification might also assist in refining the notions of 'interreligious' and 'intrareligious' often used in the context of dialogue. A study of this nature would probably be mainly conceptual and might highlight the importance of fostering ethical communities, their role and purpose in various levels of civil society, why they should be valued, what the role of conflict in the context of an ethical community could be, and how such communities could be established and maintained in the context of postmodern society epitomised by global migration and nonvirtual boundaries. Such an enquiry might even indicate how the concept of 'culture' could be redefined to be less immersed with physical characterisations and abstract generalisations. I would propose that any such conceptual endeavour should begin with the work and clarification that Zygmunt Bauman (ex. 1993) provides vis-à-vis the notion of an 'ethical community'. Such a point of departure might also assist in illuminating the relationship between the ideal of an ethical community and that of cosmopolitanism.

The impact and significance of participative intervention research in developing and distributing professional programmes for in-service educators should also receive further attention (cf. 7.2.3.2). Such an enquiry might further reveal how this methodology could be useful to educator development and how the methodology of participative intervention research could be refined.

A comparative study (using observations, for example) that examines the dynamics of dialogue and the infusion of a culture of human rights in heterogeneous and homogeneous educational settings might also be useful (cf. 6.2.2.5). Such a study might provide constructive recommendations to assist programme distributors who work with educators operating in heterogeneous environments as well as those in homogeneous environments.

Another possibility would be to follow up the participants of this enquiry to see how they implement dialogue and how they endeavour to infuse a classroom with a culture of human rights. Such a study might also focus more specifically on the actual dialogues between learners to further research the impact of the programme and in particular the use of dialogue as a facilitation strategy in the classroom.

7.4 ARGUABLE LIMITATIONS OF THIS ENQUIRY

With regard to the conceptual work done in this dissertation, it could be argued that an analytical study of the works of one or two theorists or philosophers could have been adopted to explore an understanding of dialogue as a facilitation strategy and infusing a culture of human rights.³⁸ However, my intention was to uncover the layers of meaning that might be attached to the notions of dialogue as a facilitation strategy (Chapter 2) and infusing the classroom with a culture of human rights (Chapter 3). In the light of this I found it useful to perceive various possible interpretations of such concepts, which in turn also enabled a more elaborate critique of these concepts. In addition, each theorist or philosopher's work has limitations which can better be accounted for when a more extensive range of works is considered. However, this debatable limitation discloses yet another possibility for future research, namely to undertake an in-depth investigation of dialogue as a facilitation strategy that is conducive to the infusion of a culture of human rights within the context of the work of one philosopher or theorist.

Many philosophers in education might argue that reporting on empirical work is a representation of already representative accounts given by participants and that this might reveal little of what could not be said through conceptual work. That is to say that participants' ideas and contributions are already diluted by presentation and that writing up such presentations creates a representation of a representation. However, I would argue that all work is always a representation of a representation and therefore one cannot assume that empirical work is less significant. In some instances empirical work does indeed give some insight and depth to the experiences of the participants which is helpful

³⁸ This aspect became obvious during discussions surrounding this dissertation with professor Wolfram Weiße from the University of Hamburg in Germany in June 2007.

in understanding social phenomena. I would argue that multiple methods, including informal discussions with participants, be used to create various possible voices.

Another limitation of this enquiry, and also many other enquiries, is a lack of time for the researcher to engage with participants and the limited availability of the participants. This is especially true for research scenarios that occur beyond the classroom situation. In the context of this research I was limited, mostly by the principals of the participating schools, with regard to the time allocated. This was completely understandable since this research demanded hours from participants after general school hours and educators were obliged to attend other extra-curricular activities after school. More time would be needed should this programme be further distributed in order to make it more 'workshop-like'. I anticipate that a workshop would provide more opportunity for educators to voice their concerns and to discuss the programme in relation to their practice in greater depth. The unpredictability vis-à-vis the availability of educator-participants was also reflected when two participants informed me on short notice that they were unable to take part in the research process.

Another possible limitation, one that has been addressed (7.2.4), is that the research could have focused more on the educators' paradigms of understanding education and facilitation in particular. This aspect could be addressed in the process of further developing this programme for professional development.

7.5 SELF-REFLECTION AND REFLEXIVITY

My self-reflection presented below will focus on my experiences pertaining to both the conceptual part and the empirical part of the enquiry. It offers general comments on doing research for a PhD and writing up the research process.

Doing the conceptual research for this enquiry was especially valuable and stimulating to me personally and to my own professional development. I have gained many new insights and much knowledge regarding dialogue and human rights. My professional work has been enhanced in the sense that I am now inspired to share these insights and knowledge with students and colleagues, to encourage them to deal with these concepts inquisitively. Many of the academic papers I have written also reflect this research and I think that I am

mostly able to use these ideas to constantly create innovative ideas. I have also rediscovered the strength of using philosophical methods for a literature review in the context of an enquiry into the field of curriculum studies. I consider reflecting a concept in various philosophical paradigms and metatheoretical positions especially helpful where curriculum studies and diversity-related studies are concerned, since it provides various angles from which to explore and scrutinise notions that are often accepted uncritically. What was sometimes somewhat frustrating to me was dealing with the indecisiveness of certain concepts beyond the scope of the study. For instance, the concepts 'identity', 'diversity', 'monocultural', 'multicultural' and 'culture' are indecisively used (and sometimes abused). I wanted to clarify these terms, but felt that it was removed from the focus of this enquiry. The positive thing about this indecisiveness is that it creates a 'loose end' which could be addressed in further academic dissemination endeavours. In this sense this enquiry already predetermines future enquiries. I have to admit that I will in future focus more on deconstruction as promoted by Derrida and his influence on the work of Levinas and vice versa. I consider the works of Derrida and Levinas as both challenging and propitious for my future research endeavours and also helpful in starting to deal with indecisiveness of concepts identified in this dissertation.

I thoroughly enjoyed the empirical part of this study, especially working with the educators, principals and government officials from the selected schools in Mafikeng/Mmabatho, which is an environment that is often overlooked where research is concerned. They made me think in divergent ways about things I often take for granted. I realised that they also appreciated my contributions, not because of the programme only, but because I was willing to listen to them, to bring another 'flavour' to their practice and challenges, and to give them an opportunity to contribute to educator-development. The empirical research also assisted me in understanding and redefining professional development for myself. I realised that professional development could easily and unintentionally become something *done to* educators instead of something *done with* them.

In conclusion, I wish to state that I experienced this enquiry as an imaginative experience in which I had the opportunity to explore and develop my intuitive inner-arguments into substantiated academic arguments in support of educator development. I consider educators and learners as central actors on stage of the transformation. Through

contributing to educator development I aspired to play a part in this transformation-play. Sorrentino (2001, cited in White 2005, 193) once stated that

[t]he finished work is, for its maker, a kind of intrusion into his life, almost an affront to it. It marks a full stop and guarantees nothing but that which is self-evident: that his work is over. What is most disturbing to him ... is that this completion does not presage anything in the way of future work. The well-known state called "writer's block", and the equally frustrating state in which the writer writes, but writes badly, are bitter and destructive, not because they obtrude between the writer and the finished product, but because they cut him off from the process of creation itself, that process which tells him that he is alive.

I am inclined to disagree with Sorrentino in that the work presented in this dissertation is not completed and could not be concluded with a full stop, but represents a genesis of an artistic mural that marks the exodus for my own future work. I do, however, agree that in the process of writing one occasionally experiences bitter and destructive moments in which one is distanced from creating, but that these moments are especially useful in learning more about elements of the topic under investigation, and sometimes also about oneself.

7.6 CONCLUSION

I deem the work presented in this dissertation as, firstly, contributing to a refined understanding of dialogue as a facilitation strategy in the South African education context and, secondly, as contributing to an understanding of the frequently used notion of infusing the classroom with a culture of human rights in terms of its moral significance. In this regard, I indicated how there could be a symbiotic fortification between profound dialogue and the moral infusion of a culture of human rights in the classroom as ethical community. The enquiry, which aimed at exposing educators from a particular environment to this symbiotic fortification, also assisted me in arguing for participative intervention research as one possible methodology for the development of professional development programmes for in-service educators. The value of the use of this methodology specifically lies in the possibility it creates for the decentralisation of professional development. Finally, I focused on and addressed the challenge of educator development and the organisation of pedagogical practices or facilitation strategies that are required to avoid that human rights

are assimilated in “profoundly anti-educational” paradigms (Carrim & Keet 2005, 107). In doing so, I have revealed the potential synergetic relationship between the proposal for dialogue as a facilitation strategy and the ideal of infusing a culture of human rights in the classroom; and introduced it to educators who are probably the most important agents in education transformation.

APPENDIX A
CERTIFICATE OF LANGUAGE EDITOR

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DECLARATION

Language editing of PhD dissertation

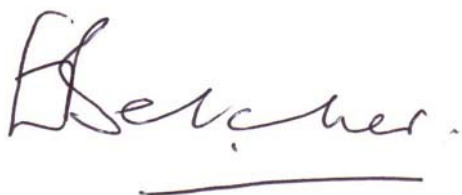
TITLE

Dialogue as facilitation strategy: infusing the classroom with
a culture of human rights

CANDIDATE

Petro du Preez

It is hereby declared that this dissertation was properly language
edited by Mrs E Belcher.

A handwritten signature in dark ink, appearing to read 'E. Belcher', with a horizontal line underneath.

Stellenbosch
26 October 2007

APPENDIX B

LETTER SENT TO SCHOOLS

Posbus XXXX
Stellenbosch
7599

24 November 2006

Mnr/Mev XXXXX
Skoolhoof: Laerskool XXXXX
Mmabatho / Mafikeng
Noordwes Provinsie

Beste mnr/mev XXXXX

Insake: Navorsing by Laerskool XXXXX in Februarie 2007

Ek verwys graag in hierdie skrywe na ons afspraak op 19 September 2006, waartydens ek u toestemming gevra het om 'n navorsingstudie in Februarie 2007 uit te voer in Laerskool XXXXX. Ek deel u graag mee dat die Noordwes Onderwysdepartement ook my aansoek om navorsing, ten bate van my doktorsale studie in die Mafikeng/Mmabatho-omgewing, goedgekeur het. Ek heg die goedkeuringsdokument aan by hierdie brief (Addendum D).

Ter verfrissing van u geheue noem ek net weer dat die studie handel oor dialoog as fasiliteringstrategie om die infusie van 'n menseregtekultuur in klaskamers teweeg te bring. (*Dialogue as facilitation strategy: infusing the classroom with a culture of human rights.*) Die doel van die skoolbesoeke is eerstens om inligting van onderwysers te ontvang oor die onderwerp deur middel van vraelyste en groepsonderhoude. Tweedens, sal ek tydens die twee middagbesoeke 'n program aan die onderwysers bekend stel wat 'n spesifieke didaktiese strategie (dialoog) voorstel ten einde 'n menseregtekultuur in klaskamers te bevorder.

Tydens ons ontmoeting in September het ek die navorsingsprosedure vlugtig aan u verduidelik. In hierdie brief sal ek poog om meer inligting rondom my besoek te verleen. Aangeheg tot hierdie skrywe is 'n rooster met spesifieke tye van wanneer ek graag u skool wil besoek. Ek sal graag op 30 Januarie 2007 die vier (of meer) deelnemers, soos deur u aangewys, wil ontmoet. Tydens die eerste ontmoeting sal ek aan die onderwysers 'n vraelys uitdeel wat hulle verkieslik moet voltooi voor die einde van die betrokke week. Ek sal ook van die geleentheid gebruik maak om 'n kort inleiding te gee van wat ons toekomstige ontmoetings sal behels. Ek vertrou dat hierdie ontmoeting nie langer as 40 minute sal neem nie. Dit sal gaaf wees indien u as skoolhoof ook hierdie eerste ontmoeting sal kan bywoon ten einde kennis te dra van die navorsingsprosedures. Daar sal ook van die deelnemers gevra word om 'n dokument saam met my te onderteken wat stipuleer dat ek alle inligting, name en instansies vertroulik en anoniem sal hanteer (Addendum E).

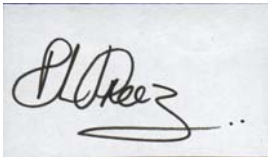
As 'n blyk van waardering het my borg, SANPAD (*South African and Netherlands Programme on Alternatives in Development*), ingestem om aan elke deelnemende

onderwyser 'n bedrag van eenhonderd rand te gee om dankie te sê vir hul deelname. 'n Bywoningsertifikaat word ook aan elke persoon uitgereik namens die Universiteit van Stellenbosch en die borg, SANPAD.

'n Derde dokument word ook by hierdie brief aangeheg. Sal u asseblief so gaaf wees om net aan my die nodige inligting te verskaf ten einde voor te berei vir die besoek. U kan dit aan my terugstuur (faks of pos) voor of op 1 Desember 2006. Gedurende die eerste besoek sal ek met u gesels oor die beskikbaarheid van 'n lokaal vir die betrokke twee middae. Ek sal alles wat benodig sal word, self saambring.

Graag wil ek u en u skool innig bedank vir u bereidwilligheid om my te akkommodeer. U belangstelling word hoog op die prys gestel. Ek wens u ook sterkte toe met die finale afrondings van die skooljaar. Ek vertrou dat alles goed sal verloop. Geniet die feesgety en welverdiende vakansie wat voorlê!

Vriendelike groete



Petro du Preez

XXX XXX XXXX (selfoon)

XXX XXX XXXX (faks)

XXX@sun.ac.za (epos)

Preposed time-table for visits to schools as communicated to principals

Maandag	Dinsdag	Woensdag	Donderdag	Vrydag
29/1	30/1 Skool A	31/1 Skool B	1/2 Skool C	2/2
5/2 Skool A <i>Enige 2 middae in die week</i>	6/2	7/2	8/2	9/2
12 Skool B <i>Enige 2 middae in die week</i>	13/2	14/2	15/2	16/2
19 Skool C <i>Enige 2 middae in die week</i>	20/2	21/2	22/2	23/2
26/2	27/2	28/2	1/3	2/3

Form principals had to complete and return to researcher with necessary information for the purpose of empirical preparations

VUL IN EN FAKS ASB TERUG NA

PETRO DU PREEZ

XXX XXX XXXX (Faks)

XXX XXX XXXX (Sel)

Datum: _____

- 1. U skool se naam:** _____
- 2. Omkring asb die aantal onderwysers wat sal deelneem aan die studie:**

3 4 5 6 7 8

- 3. Merk asb die leerareas waarvoor die deelnemende onderwysers verantwoordelik is:**

Lewensoriëntering	
Sosiale Wetenskappe	
Kuns & Kultuur	
Ekonomiese en Bestuurswetenskappe	

- 4. Merk asb die grade waarvoor hierdie onderwysers die leerareas aanbied:**

4 5 6 7 8 9

- 5. Pas die datum van die eerste ontmoeting u en die deelnemers?**

Ja / Nee

- 6. Indien die datum u pas, verskaf asb 'n spesifieke tyd wanneer ek op die dag vir u en die deelnemers kan ontmoet _____**

(Sou dit u nie pas nie, verskaf asb 'n alternatiewe datum en tyd in die betrokke week.)

7. Pas die week wanneer ek my navorsing na ure wil kom uitvoer die deelnemers?
Ja / Nee

8. Watter twee middae in die week wat uitgesit is vir u skool, pas die deelnemers om 2 ure na skool aan die navorsingsgesprekke deel te neem? Merk asb net twee middae af.

(Sou die betrokke week u nie pas nie, verskaf asb alternatiewe middae en die tyd wat u sal pas.)

Maandag	
Dinsdag	
Woensdag	
Donderdag	
Vrydag	

9. Gee asb spesifieke tye (2 X 2 uur sessies) waartydens ek elkeen van die bogenoemde middae met die onderwysers kan werk. _____

10. Voorkeurtaal van deelnemende onderwysers:

Afrikaans _____

Engels _____

Baie dankie vir u samewerking! Dit word opreg waardeer. Indien daar enige onsekerhede ontstaan, moenie huiwer om my te skakel nie.

Groete Petro

APPENDIX C

LETTER SENT TO DEPARTMENT OF EDUCATION



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvennoot • your knowledge partner

4 September 2006

Dear Sir/Madam

Request for permission to do research at three schools in the North West Province

I hereby request permission for Ms Petro du Preez to do empirical research at the following schools in the North West Province: XXXI Primary; XXXII Primary and XXXIII Primary.

Ms Petro du Preez (student number XXXXXX) is an enrolled PhD student in the Department of Curriculum Studies, at the University of Stellenbosch. The title of the dissertation is: *Dialogue as facilitation strategy: infusing the classroom with a culture of human rights*.

It is envisaged that Ms Du Preez's empirical research will be conducted in three schools in the North West Province. She will work only with teachers in each school context. An in-service programme will be presented to them, followed by interviews. The programme will take only two afternoons and will be presented at the time and place preferred by the teachers.

Ms Du Preez would like to conduct her research in the above school environments, as they fit the school profile demanded by the research project. All information gained from the school will be handled within the ethical rules of research set by the University of Stellenbosch, which stress issues like respect for anonymity and the voluntary participation of the schools and the teachers involved. There will be no interference with the school activities or the curriculum.

Ms Du Preez's research is part of an international research programme (South Africa and the Netherlands), which will involve a panel of post-graduate students. Her research and data-analysis will help shape the curriculum of in-service and pre-service training programmes for teachers at tertiary institutions.

I hope that you will be able to accommodate Ms Du Preez, and I thank you for your assistance in this regard.

Sincerely

Prof. Cornelia Roux
(Supervisor)

APPENDIX D

PERMISSION TO CONDUCT RESEARCH



Lefapha la Thuto la Bokone Bophirima Onderwys Departement van Noord-Wes Department of Education

Garona Building, First Floor, Mmabatho • Private Bag X2044 • Mmabatho 2735 • Tel.: (018) 387-3429 • Fax: (018) 387-3430
e-mail: pjansen@nwpg.gov.za / sgedu@nwpg.gov.za

OFFICE OF THE SUPERINTENDENT-GENERAL

Inquiries: Mphiliso Tyatya
Tel: 018 387 3429
Fax: 018 387 3430
Email: SGedu@nwpg.gov.za

03 October 2006

To: University of Stellenbosch
Department of Curriculum Studies
Prof. Cornelia Roux o.b.o. Ms. Pedro du Preez

From: Mr. H.M. Mwell
Acting Superintendent-General

PERMISSION TO DO RESEARCH AT THREE SCHOOLS IN THE NORTH WEST PROVINCE

Reference is made to your letter dated 04TH September 2006 regarding the above matter. The content is noted and accordingly, approval is granted to your kind self to visit Schools in the Mafeking Area for the purposes of your research, subject to the following provisions: -

- That you notify Ms. F.H. Mashimbye of our Central Regional Offices in Mafeking about your request and this subsequent letter of approval
- That you notify Principals of your target schools about your intended visit and purpose.
- That participation in your project will be voluntary.
- That as far as possible the general academic programme of the School should not be interfered with.
- That the findings of your research will be made available to the Education Department upon request.

With best wishes.

Mr. H.M. Mwell
Acting Superintendent-General

Cc: Ms.F.H. Mashimbye : Regional Executive Manager
Central Region

APPENDIX E

ETHICAL CODE SIGNED BY RESEARCHER AND PARTICIPANTS

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

Dialogue as facilitation strategy: infusing the classroom with a culture of human rights

You are requested to participate in a research study conducted by Petro du Preez, from the Department of Curriculum Studies, Stellenbosch University. The research results of this study will be made public in the form of a PhD dissertation, scientific articles and book chapters. You were selected as a possible participant in this study because the profile of the school at which you teach met the research enquiry, and because your school principal suggested you as a possible candidate.

1. PURPOSE OF THE STUDY

The study will aim to address the following question: *What would a theory of dialogue as profound facilitation strategy as constitutive to the infusion of a culture of human rights look like; and could such theory further be developed in the form of a professional development programme for in-service teachers?*

The main objectives of the research to be undertaken, among others, are:

- To provide an idea of teachers' understanding of dialogue as a means of infusing a culture of human rights in human and socially directed sciences.
- To conceptually construct a theory of dialogue as a facilitation strategy to enhance teachers' understanding and facilitation strategies relating to the infusion of a culture of human rights in human and socially directed sciences.
- To implement this theory by means of an intervention research programme to perceive whether the theory of dialogue as facilitation strategy, presented to the teachers by the researcher, is according to them applicable and useful to their classroom practices and whether the theory could further be developed in the form of a professional development programme for in-service teachers.

2. PROCEDURES

If you volunteer to participate in this study, I would ask you to:

- attend the training programme (2 X 2 hour sessions);
- complete two questionnaires;
- contribute to a semi-structured group interview; and
- agree to design a lesson of your choice in which the programme principles are applied and be willing to let the researcher observe the lesson. (Not all participants will have to take part in this last bullet.)

3. POTENTIAL RISKS AND DISCOMFORTS

The study to be undertaken will not provide any potential risks to the participant.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

The school will receive a copy of the PhD dissertation which might be used to improve overall practice in the school environment. The research output may also be used to improve the practice in schools not used in the study.

5. PAYMENT FOR PARTICIPATION

An honorarium of R 100 and a certificate of attendance will be handed to each participant who participates the research process.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Information will not be released to any other party for any reason.

The questionnaire data, audio taped data and transcribed data can at any stage during the research process be reviewed by the participant. Tapes will be destroyed as soon as it has been transcribed by the researcher.

In the dissertation the names of schools and participant's names will for example be referred to as: school A/B in context C/D with teacher E/F.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The researcher may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF RESEARCHERS

If you have any questions or concerns about the research, please feel free to contact professor Cornelia Roux (promoter of the study) at 021-808-2288.

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, please ask the researchers or promoter of the study.

SIGNATURES OF PARTICIPANT AND RESEARCHER

The information above was described to me by Petro du Preez in English and I am in command of this language. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

_____ *Name of Participant*

_____ *Signature of Participant*

Petro du Preez _____ *Name of Researcher*

_____ *Signature of Researcher*

_____ / _____ /2007 _____ *Date*

APPENDIX F
THE INTERVENTION RESEARCH PROGRAMME



Intervention research
programme for in-service
educators

**Dialogue as facilitation
strategy: infusing the
classroom with a culture of
human rights**

February 2007



Written by Petro du Preez

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1. INTRODUCTION

The South African National Curriculum Statement abounds with references to human rights, and frequently states that differences and conflict regarding human rights matters could be addressed through people engaging in dialogue (“discussion”) with one another. This phenomenon is largely the result of the South Africa history and the present attempts to reconcile pre-democratic injustices. Human rights are reflected throughout the curriculum, therefore in all learning areas, but it seems that contents regarding human rights are especially evident in Life Orientation, Social Sciences, Arts and Culture, and Economic and Managerial Sciences (see examples in Addendum A).

The *Manifesto on Values, Education and Democracy* (2001) states that:

Educator training will focus attention on how to conduct human rights and inclusivity education. This will be mandatory, ongoing and cumulative rather than be limited to occasional anti-racism or anti-sexism seminars...ⁱ

In this way, the education sector (all who conform to the above document’s basic principles and who are involved in professional development of educators) accepts the responsibility to take action and assist educators in their task to address human rights.

This intervention research programme is specifically developed for in-service educators who are responsible for Grade 4 to 7 learners for the following learning areas: Life Orientation, Social Sciences, Arts and Culture, and Economic and Management Sciences. It is based on general ideas pertaining to human rights in education and a facilitation strategy to further knowledge, skills and attitudes regarding human rights in education. The programme is currently being refined. The aim of this refinement is to further develop the ideas presented in order to accommodate the diverse education context in South Africa. The general aim of the programme is to promote an awareness of the role of human rights in the curriculum, as well as to propose a specific facilitation strategy (dialogue) to assist with the infusion of a culture of human rights in the

classroom. Additionally, it also aims to assist educators with the interpretation of human rights in the curriculum.

2. HUMAN RIGHTS

The *Constitution of the Republic of South Africa* (1996) stipulates the basic human rights that belong to all people irrespective of their age, culture, nationality, religious beliefs, socio-economic status, sexual preferences or geographical location, in its second chapter – the *Bill of Rights*. The *Bill of Rights* addresses civil, political, social, economic and cultural rights, as well as rights concerning solidarity. These rights are, generally speaking, orientated towards security, freedom and development. If one studies the *Bill of Rights* it seems that many rights are only applicable to the individual and his/her personal rights. One should, however, keep in mind that to claim individual rights, presupposes the responsibility to respect and protect the rights of others. Herewith the government also has the responsibility to deal with laws and human rights on an equal basis at all times. To illustrate this point, the following example could be used:

A person has the right and freedom to use alcohol in his/her house, but has the responsibility not to drive under the influence of alcohol because it could deprive others from their right to security on public roads. The government has the responsibility to see to it that people's lives are not placed in danger on the roads by establishing several precautions to prosecute those who break the law. At the same time they also have to prosecute government officials who might not conform to these laws, in the same way as they would prosecute any other person.

2.1. Infusing the classroom with a culture of human rights

With due consideration to the above introduction to human rights, the discussion will now focus on specifically how the infusion of a culture of human rights in the classroom ought to ideally transpire and where this notion originated.

The *Manifesto on Values, Education and Democracy* (2001) (hereafter called the Manifesto) is a document that underpins all national curriculum documents in South Africa. It was developed in reaction to the lack of clearly defined values guidelines as presented in the first national curriculum design of 1997. The Manifesto aims to stipulate several values and philosophies needed in South Africa.ⁱⁱ These values and philosophies are, however, not cast in stone and in this regard the Manifesto states that it is open for further discussion and development.ⁱⁱⁱ Nevertheless, the Manifesto provides a departure-point for the inclusion of values in education. These values are based on the *Bill of Rights* as presented in the *Constitution of the Republic of South Africa* (1996).^{iv} The Manifesto offers 10 basic human rights values (see the end of Section 2.2.) to be addressed in the education context, as well as 16 strategies to assist educators in addressing these values. One of these strategies – especially relevant to this intervention research programme – concerns the infusion of a culture of human rights in the classroom.^v

At this stage it seems necessary to contemplate what is meant by the concept *human rights culture*. The word *culture* could be described as the shared habits, values, actions or thoughts of any group of people, and it aims towards assisting in the process of providing structure to certain norms (or rules) in specific contexts.^{vi} Culture, generally speaking, thus implies communality between people who have one or more things in common. In order to infuse and maintain a human rights culture in a diverse classroom, educator(s) and learners would be required to pursue and cherish habits, values, actions or thoughts that are based on that which they all have in common, namely basic human rights. To infuse the classroom with a culture of human rights and maintain such a culture does not imply that educators should forfeit their rights to the advantage of the learners' rights. It implies that the educators should explore opportunities that could contribute to the establishment of a culture of human rights that is conducive to attaining mutual respect for people's rights and accompanying responsibilities.

2.2. Human rights values^{vii}

In this section an attempt will be made to define the notion *human rights values*. The idea is not to provide a fixed theory concerning human rights values, but to systematise thoughts around the concept. Human rights values refer to those values that are derived from basic human rights principles as predetermined in documents dealing with human rights (articles). These principles are also noticeable in the basic rules or norms that learners demonstrate in school. Figure 1 below provides a sketch of how human rights values and principles connect to each other and how they correspond to rules and norms in society.

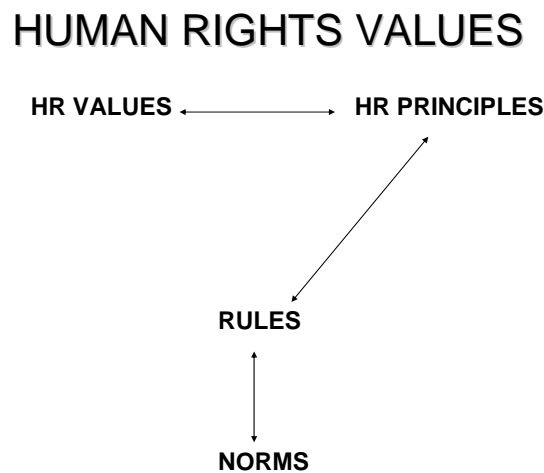


Figure 1 – Schematic representation of human rights values

To further elucidate Figure 1, the following example could be used (see Figure 2). The *Bill of Rights* concentrates in various sections on (social and political) reconciliation (the value). Some schools, for example, adopted the principle of reconciliation in their ethos statements. An example would be if a school's ethos states that the school's vision is to contribute to reconciliation "through addressing previous inequalities in innovative ways". On an early primary level this value and principle could be very abstract to learners, but it does not mean that they do not have the potential to grasp it at all. As a matter of fact, learners have rules inherent to them that correspond to such a value and its underlying principles. An example of such a rule might be to "say sorry with true regret when you hurt somebody".

HUMAN RIGHTS VALUES

Example

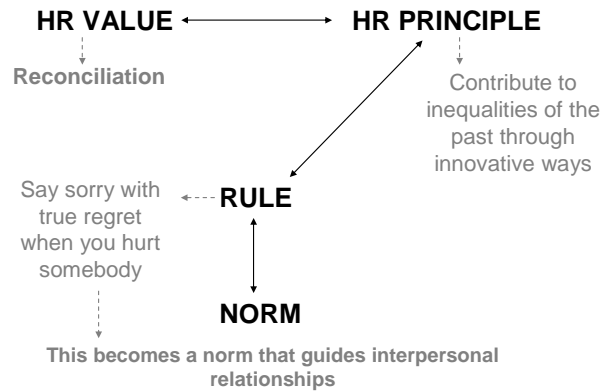


Figure 2 – A Practical application of human rights values

Should one wish to address human rights values explicitly with learners, it is recommended that one embark on what is familiar to them, namely rules (norms). Only as learners begin to indicate an understanding of their own norms and those of others, can the educator progress to the human rights principles and eventually the values underlying these norms. This process is schematically illustrated in Figure 3 below.

HUMAN RIGHTS VALUES

How do we address human rights values?

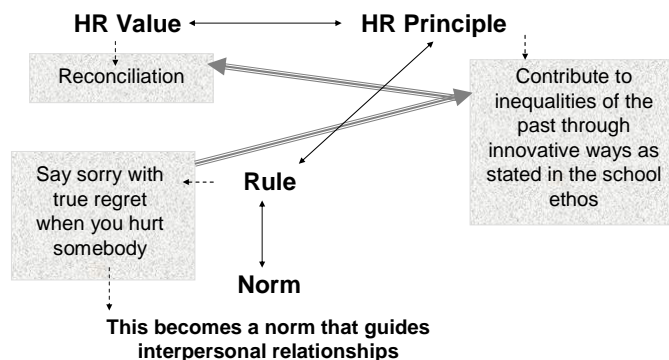


Figure 3 – How we address human rights values

The Manifesto proposes the following human rights values that should receive priority in the education sector: democracy, social justice and equity, equality, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability (responsibility), rule of law, respect and reconciliation.^{viii}

2.3. Addressing human rights and human rights values

It is argued that discussions in respect of human rights have a moral dimension and that it is nearly impossible to address human rights without addressing values.^{ix} This notion should ideally also be the case in the class environment should several approaches to the facilitation of human rights be taken into account. Firstly, it is necessary to distinguish between three approaches to human rights education, namely education about human rights, education in human rights and education for human rights. *Education about human rights* refers to the process of conveying knowledge about the basic principles of human rights (example A2 on table, Addendum A), while *education in human rights* represents education of human rights in a practical situation or context (example A5 on table, Addendum A). *Education for human rights* could be explained as the ideal of education about and in human rights. It entails that learners will acquire knowledge, skills and attitudes regarding human rights that will trickle through to their daily lives and future actions (example A3 on table, Addendum A). The last approach (education for human rights) provides a good foundation for the facilitation of human rights and the prospect to infuse the classroom with a culture of human rights, but the questions are *How could we attain this in the classroom?; Why should we try to attain this in the classroom* and *How would we assess it?* In an attempt to address these questions, it is necessary to obtain further clarity on how educators currently address human rights in the classroom situation.

Briefly look at the diagram below (Figure 4). The horizontal axis of the diagram roughly represents the *context* in which educators address human rights. In this perspective it is suggested that human rights are usually addressed either as part of the curriculum contents or incidentally, based on a specific situation that came to the fore. This does not imply that human rights are always either addressed as part of the

curriculum or incidentally. It could occur on various levels on the continuum. To address human rights as part of the curriculum implies that the educators should prepare to contend with human rights in advance, whereas addressing human rights incidentally would probably not be planned for and would not necessarily form part of specific curriculum contents.

The vertical axis signifies the mode in which the educator addresses human rights. On the continuum it is indicated that addressing human rights could occur somewhere between implicitly addressing human rights and explicitly addressing this issue.^x Addressing human rights implicitly could, for example, occur when the educator includes aspects of human rights into his/her contents or when he/she addresses it incidentally without emphasising it (example B1 on table, Addendum A). Explicitly addressing human rights usually occurs when the educator openly addresses human rights – whether linked to specific curriculum contents or not (example B12 on table, Addendum A).

How do we address human rights?

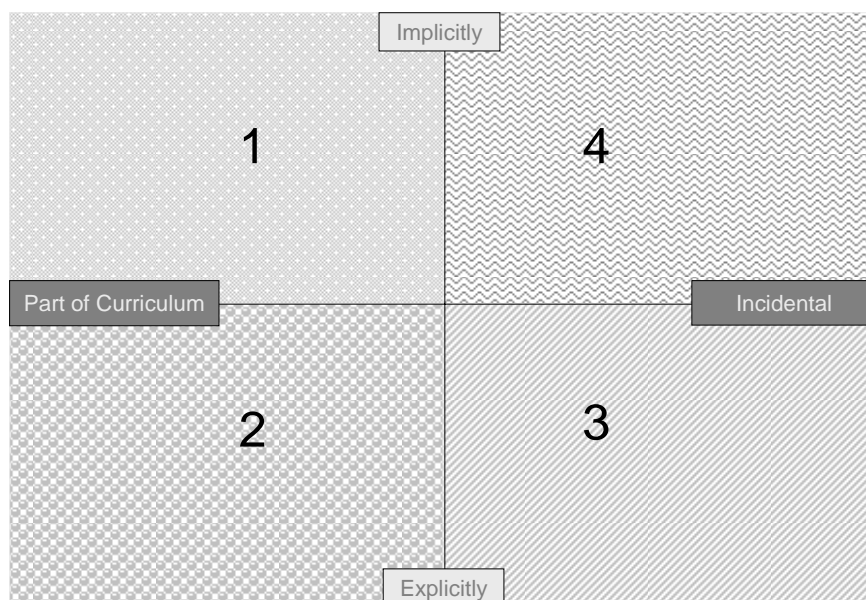


Figure 4 – Quadratic representation of how human rights are addressed

To further elaborate on this thought pattern, the examples that follow could be plotted on Figure 4 (above).

- 1 *Part of curriculum and implicitly:* The Arts and Culture curriculum document (Learning Outcome 4 – expressing and communicating) for Grade 5 learners states, as one of its assessment standards, that learners should be able to dramatise social and/or cultural issues by using a range of drama techniques. These social and/or cultural issues include, among other things, human rights issues which are clearly stipulated in the *curriculum*. Would the educator choose to engage in a discussion with the learners about social and/or cultural issues and consciously include human rights (therefore, addressing it without emphasising it), he/she would be addressing human rights *implicitly*. (In Grade 7 much emphasis is placed on human rights in Arts and Culture. It is thus recommended that they implicitly start to deal with human rights in an earlier grade.)
- 2 *Part of curriculum and explicitly:* In the Life Orientation curriculum (Learning Outcome 2 – social development) for Grade 4 learners, the assessment standard states that learners should demonstrate that they have knowledge regarding children's rights and responsibilities as stipulated in the South African Constitution. Here human rights are being addressed as part of the *curriculum*. The educator could, for example, ask learners what rules they have at home (norms) and show them how this corresponds to the school ethos (possible human rights principles). The educator could eventually also explain how these rules and principles underpin human rights values and together with the class prioritise these values as being important for the classroom. In doing so, the educator is addressing human rights, as part of the curriculum, in an *explicit* manner.
- 3 *Incidentally and explicitly:* Short after break-time, the Grade 7 learners go back to the class. One learner tells the educator that another learner called her names and mocked her in front of all the other learners. When the educator confronts the learner who mocked the other one, the learner responds by saying that she has the freedom to speak and that she can say what she wants, to whom she likes. This incident does not form part of the curriculum, but occurred *incidentally*. Would the educator then use the opportunity to address basic human rights principles – i.e. that one could only claim rights if one accepts responsibility for them and one does not infringe on other people's rights in the

process – she would be addressing human rights *explicitly* in an incidental situation.

- 4 *Incidentally and implicitly:* The educator divides the Grade 6 class into groups of four (two boys and two girls each) during the Maths class to solve a problem together. Just after she has arranged the groups one boy complains, saying that he does not want to do Maths with girls, because according to him, girls cannot do Maths. The educator could use this opportunity to address non-sexism, a basic human rights value. This scenario does not form part of the formal curriculum contents, so the context in which the human rights value would be addressed is *incidental*. Would the educator address non-sexism in a subtle way, without referring to non-sexism, but use an example to illustrate her argument, she would be addressing human rights *implicitly*. A possibility would be if she responds to the boy's complaint by showing him that the learner who does best in this Maths class is, in fact, a girl.

Given what has been discussed up till now, the focus will shift to how we address human rights so that it could form part of the class culture as well as part of the learners' knowledge, skills and specifically of their attitudes and values. It would be argued that if dialogue takes place regularly, it has the potential to lead to the infusion of a human rights culture, provided that the educator will prepare adequately for the dialogue session.

3. DIALOGUE

Discussion, communication, debating, telling and dialogue are often proposed in curriculum documents and supporting documents as facilitation strategies that could contribute to learners' knowledge, skills and attitudes regarding human rights.^{xi} Not one of these documents makes a distinction between these modes of facilitation; neither do any documents provide guidelines for how to use these strategies in the classroom. Moreover, educators and other education stakeholders are often sceptical about these strategies because they are viewed as time-consuming and difficult to assess. It seems

that more clarity regarding guidelines and processes underlying these strategies is needed in order to do justice to these strategies.

In the sections that follow, specific focus will be placed on dialogue as facilitation strategy. It would be argued that dialogue has the potential to develop the learners' potential to deal with human rights matters responsibly and that it could make learners morally sensitive to human rights issues. To promote this potential it seems necessary to explore the nature and value of dialogue as a facilitation strategy in support of the infusion of a human rights culture.

3.1. Communication, discussion and dialogue

In the following paragraphs distinctions will be drawn between communication, discussion and dialogue. *Communication* occurs when information and opinions are conveyed from one person to another as accurately as possible in order to make something generally known.^{xii} An example would be when an educator conveys certain curriculum contents to learners, and one or more learners react by asking questions in order to better understand aspects of the contents. *Discussion*, in turn, refers to an action where information is broken down and analysed by means of discussion, with analysis as its primary goal.^{xiii} An example of discussion would be when the learners try verbally to make sense of any given information by means of becoming involved in a class discussion, while the educator facilitates the discussion by asking certain questions and leading learners in breaking down the information in order to reach a better understanding thereof. Both communication and discussion deserve their rightful place as facilitation strategies. Communication plays an integral role in any classroom situation, because it enables both educators and learners to convey basic information and opinions to one another. Discussion, an established and well-developed facilitation strategy, enables educators and learners to analyse and make sense of information together.

The word *dialogue* comes from the Greek *dialogos*. *Dia* means *through* (not two!) and *logos* means *meaning*.^{xiv} As a starting point, dialogue can superficially be described as

a search for meaning and eventually knowledge within a social context, rather than an action for simply conveying or analysing information, meaning and opinions. With regard to dialogue in the classroom it is helpful to distinguish between *intercultural* dialogue and *intracultural* dialogue. This distinction can be illustrated by means of an example. If the learners in a class represent various cultural groups and enter into dialogue, we refer to *intercultural* dialogue. But if the learners represent only one cultural group, we refer to it as *intracultural* dialogue. The same goes for *interreligious* and *intrareligious* dialogue.

When people enter into dialogue with one another, their *values*, *experiences* and/or *knowledge* come to the fore. Differently put, they reveal their personal lifeworlds (or worlds of experience) to each other. Their perspectives and opinions are supported by the values (whether in the form of principles or norms) that arise from their social environments, the experiences and skills they have acquired during their lifetimes, as well as the knowledge they have at their disposal. Dialogue can take place even if some values, experiences and/or knowledge about the subject under discussion are lacking.

3.2. The establishment of an environment that is conducive to dialogue

In order to better understand the notion of dialogue, attention will be paid to the conditions for dialogue, and how the physical environment and practical aspects can be adjusted to promote and accommodate dialogue.

3.2.1. Conditions for dialogue

In order to create an environment that is conducive to dialogue it is necessary that we study the conditions that are required in order for dialogue to take place. These conditions can contribute to dialogue as a facilitation strategy and bring about favourable learning experiences. Academic literature relating to dialogue often focuses only on the conditions for dialogue and it is thus understandable that the work of various authors in this field often overlaps. The following conditions are a compilation

and an adaptation of various aspects of this literature.^{xv} The diagram below, Figure 6, is a representation of these core conditions for dialogue.

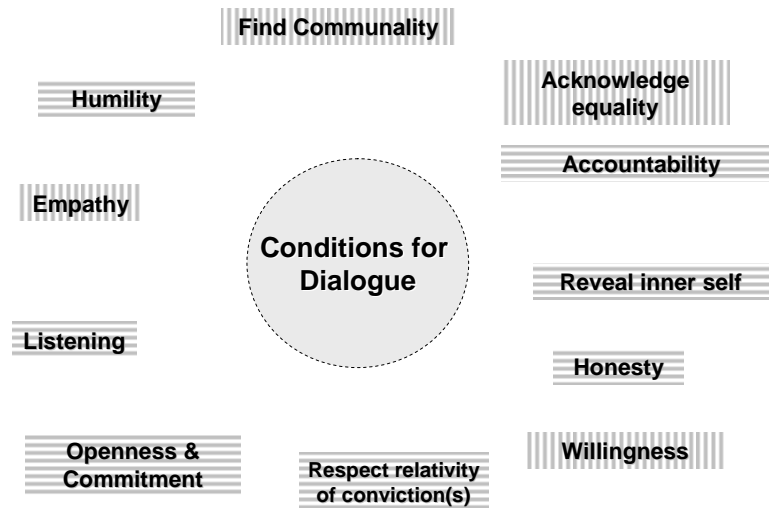


Figure 5 – Conditions for dialogue

These conditions are all dependent on one another and thus equally necessary in order for dialogue to take place.

a. Willingness

This condition entails that everyone in a dialogue group must be willing to enter into dialogue. Without the willingness and cooperation of all the participants, dialogue is not possible. The dialogue facilitator has the responsibility to act as motivating agent in this respect. If someone in the group is not willing to participate, the facilitator must try to determine what the reasons are for this resistance. Nobody should be forced to participate in the dialogue. It is of utmost importance that the facilitator should also convey the value of dialogue to the group, since this might improve their willingness.

b. Acknowledge equality

It is absolutely essential that a dialogue group acknowledges the equality of everyone in the group, and that it is respected throughout the process. The acknowledgement of equality will contribute to less discrimination and verbal domination during the dialogue

session. Human rights values (2.2.) can also be included under this condition, precisely because it promotes the equality of all people and provides further guidelines for interaction.

c. Find commonality

Partners in dialogue who have something in common have a common point of reference which can be beneficial if conflict arises or if the dialogue cannot move beyond a certain point. The commonality of learners who represent a diversity of cultures, religions, values, convictions, experiences and knowledge structures can be found, for example, in the human rights values which unite them in the classroom environment.

d. Empathy

It is of utmost importance that interlocutors will be capable of understanding one another. This concept is expressed through participation and interest in each other. When a group behaves empathically it entails that they are willing to put themselves in each other's shoes and to be sympathetically in these circumstances. The aim is that empathy will lead to an understanding of somebody else as he/she understands him/herself.

e. Listening

Listening is an essential interpersonal skill. This skill does not only determine the success of a dialogue session, but also the degree to which it will contribute to the individual's learning experience or not. Listening does not only require hearing what the other person says, but putting one's own prejudices and convictions aside while the other is sharing his/her convictions. It requires self-discipline in an individual and is a way of showing respect to partners in the dialogue.

f. Revealing one's inner self

Entering into dialogue requires that one reveals and expresses one's character or mind fully. This means that a person should show his/her true self during dialogue interaction. If, for instance, the dialogue is focused on animal rights, interlocutors will reveal their innermost feelings (which go hand in hand with their knowledge, values and

experience) regarding the subject. This condition can be described as an “unmasking process” during which the individual expresses that which is truly important to him/her, in order to give the other individuals the opportunity to understand this person’s lifeworld.

g. Honesty

Honesty toward yourself and others in dialogue is important. It does not only contribute to an understanding of others, but also of oneself. This condition is closely related to the previous one (to reveal one’s innermost thoughts), as well as to the next condition (accountability). If interlocutors are not honest about their feelings during the unmasking process, it could be detrimental to the dialogue, because individuals will have a warped image of each other, because they are not being their true selves.

h. Accountability

Accountability refers to the responsibility an individual has toward him/herself and toward the other people in the dialogue to speak on behalf of him/herself. Thus each individual should only share his/her own feelings, and not those of others. If this responsibility is not accepted, it can also lead other participants to have a warped image of the individual. This condition is related to honesty.

i. Humility

Humility refers to modesty regarding one’s own convictions and understanding the relativity one’s convictions. Put differently, individuals who enter into dialogue with one another must understand and be modest about the possibility that something they may regard as an absolute truth might not necessarily have the same value for somebody else and could even be false in someone else’s view.

j. Respect the relativity of convictions

It has already been shown in the discussion of the previous condition that what one person regards as an absolute truth will not necessarily have the same value for others and could even be considered false by somebody else. What is important is that partners in the dialogue will accept and respect this aspect, and not judge one another based on

differences in convictions. This also requires that individuals will discover that the convictions and truths of others have the potential to complement their own convictions and truths.

k. Openness and commitment

Openness and commitment go hand in hand. Openness entails that an individual will be open to the convictions and opinions of others, while commitment refers to a person's adherence to his/her own convictions and opinions. During any dialogue session it is desired that interlocutors will constantly move between openness and commitment by listening to others and being open to their opinions, but also share in the interaction by expressing their own opinions honestly.

In Section 3.2.2 attention will be paid to how the educator can prepare the physical environment to promote dialogue, especially for larger groups.

3.2.2. The physical environment and practical aspects

For dialogue to take place it is necessary that any form of power relationship is removed, in order to assure that everyone is given an equal opportunity to share their lifeworlds with each other. Having learners sit in a circle and emphasising that there are no leaders in the specific group ^{xvi} can help to eliminate power relationships. It is beneficial for the facilitator (educator) to sit in the circle as well and not sit or stand somewhere inside or outside of the circle. Furthermore, it is important that interruptions and disturbances are avoided as far as possible, in order to prevent learners' attention from being distracted.

For dialogue to have any effect it is important to create regular opportunities for dialogue. The more learners engage in dialogue, the more effective it will be. Each dialogue session creates certain expectations for the next one, and contributes to confidence which will be reflected in the following dialogue session. Therefore, one should attempt to practise dialogue as often as possible. The most important point is that

the more dialogue takes place the more learners will benefit from it and the more they will be capable of engaging in dialogue independently.

It is vital for the educator to be prepared for the dialogue, even if he/she does not participate. For dialogue to be a successful learning experience, which will enable learners to enter each other's lifeworlds, the educator must clearly define the outcome of the dialogue, as well as what he/she wants to achieve with the dialogue. The aforementioned will also be to his/her benefit, if he/she wants to use the dialogue for assessment purposes.

3.3. The roles of the educator and the learner in dialogue

The conditions mentioned above imply certain responsibilities on the part of both the educator (dialogue facilitator) and the learner (interlocutor). The roles given to educators and learners during a dialogue session will be discussed next.

3.3.1. The role of the facilitator (educator)

It has been pointed out repeatedly that the educator's primary role is to facilitate the dialogue. This implies that the educator will be prepared and will start the dialogue by presenting some or other relevant stimulus (see 3.4.1.). The facilitator does not take part in the dialogue, but ensures that the dialogue takes place in an orderly fashion, that the partners in dialogue stick to the subject under discussion, and every so often, when the dialogue appears to come to a standstill, to get the dialogue going again by means of questions. The facilitator must also fulfil this role without assuming a position of power, since this can undermine the confidence that is necessary to maintain the dialogue. It is essential that the educator never gives his/her own opinions or perspectives during the dialogue, since this can cause a power relationship which could prevent learners from sharing their lifeworlds honestly out of fear that the educator will judge them. The educator's role during dialogue becomes more prominent during the debriefing session, which will be discussed in 3.4.5. Initially, the facilitator's role will be prominent to

ensure successful dialogue, but as the learners start to understand the process of dialogue more and more, the facilitator can slowly retreat and act only as observer.

3.3.2. The role of the interlocutor (the learner)

The role of the learners, or interlocutors, will start to take shape as they start to understand dialogue and perceive its value. Their roles are also largely related to the conditions for dialogue (3.2.1.). They are expected to commit themselves to the human rights values and to practise these during dialogue, since they provide a good foundation for interpersonal relationships. Furthermore, they must show a willingness to participate, be empathetic toward others, listen and speak, be honest toward themselves and others, be accountable, be humble, as well as open and committed. Learners must also be made aware that each person can only be accountable for and speak on behalf of him/herself during dialogue, and that they may not form groups for or against certain other opinions and perspectives.

3.4. Dialogue as facilitation process

The following sections will focus on the processes which might take place during dialogue. These processes include the following aspects: stimulus, deconstruction, criticism, reconstruction, debriefing and reflection. Although they have been represented in point form, this does not imply that they will happen as rigidly in practice. It is possible that interlocutors will move back and forth between these aspects as their understanding starts to take shape.

As mentioned in Section 3.3.1, it is the facilitator's role to familiarise learners with the dialogical processes. Along with this, the facilitator must also subtly introduce learners to the conditions for dialogue. The following sections elaborate on the theoretical framework for dialogue aimed at the facilitator.

3.4.1. Stimulus

In order to begin a dialogue session and ensure that the required outcome is addressed, the group must receive the necessary motivation. Initially it is the facilitator's job to present a stimulating subject in order to stimulate dialogue and in so doing to motivate the learners to participate in the dialogue. As soon as learners start to understand the dialogical processes, it is possible that they themselves will begin to provide the stimulus. The stimulus can take one of two basic forms. It can either relate to a subject about which the learners have existing knowledge or which they had to research beforehand – a *grounded stimulus* (example A4 on table, Addendum A), or it can relate to something about which the learners have no knowledge – an *ungrounded stimulus* (example A7 on table, Addendum A). When a grounded stimulus is presented to interlocutors on completion of a certain learning outcome, it can be used effectively as a means of assessment, while an ungrounded stimulus enables the educator to determine learners' existing knowledge about a specific subject, and also to diagnose possible misconceptions beforehand. The stimulus, regardless of whether it is a grounded or an ungrounded stimulus, can take various forms: it can be a picture, photo, short text, statement, question, problem, or an extract from a documentary or television programme.

It is the aim of pedagogical dialogue not only to promote an understanding for each other, but also to make a contribution to learners' learning experiences. Dialogue within the context of Life Orientation, Social Sciences, Arts and Culture, and Economic and Management Sciences has an extraordinary potential to enrich learners' knowledge, skills and values. Consequently a distinction will be made between spiritual and religious, cultural, human rights, social and environmental, philosophical and psychological dialogue by using examples from the abovementioned learning areas of the intermediate and senior phases. In each of the kinds of dialogue and its practice it is essential that the basic human rights values are addressed in order to promote the infusion of a culture of human rights in the classroom and to give learners the opportunity to experience human rights within a practical context. Distinguishing

between these various kinds of dialogue enables the facilitator to better define the dialogue outcome, since it guides the dialogue.

a. Spiritual and religious dialogue

Spiritual and religious dialogue refers to dialogue which is stimulated by a subject which requires learners to depend on knowledge, skills and values from their spiritual and religious worlds of experience in order to take part in the dialogue. The purpose of this kind of dialogue is to make learners sensitive to the spiritual and religious convictions of fellow learners, to promote understanding of religions and beliefs that differ from their own, and to promote knowledge regarding religious studies as defined in the curriculum. By initiating spiritual and religious dialogue, the facilitator also creates opportunities for interlocutors to address human rights issues which are related to religions and beliefs. Thus a contribution can be made to the establishment of a culture of human rights in the classroom that acknowledges, respects and understands various spiritual and religious beliefs. (See, for example, number B1 on the table in Addendum A.)

b. Cultural dialogue

Cultural dialogue entails dialogue that relates to the cultural lifeworlds of the interlocutors. A cultural understanding of various kinds of experiences also promotes a human rights culture when it focuses learners' attention on cultural norms that are either beneficial or not beneficial to the infusion of a culture of human rights. Cultural dialogue can be stimulated, for example, by addressing human rights issues that prompt contradictory arguments from different cultural groups. Cultural dialogue requires that learners explore and articulate knowledge, skills and values from their cultural worlds of experience in order to support their opinions, to reveal their experiences to others and to complement their learning experiences. (See, for example, number B6 on the table in Addendum A.)

c. Social and environmental dialogue

Social dialogue and environmental dialogue can be stimulated by means of presenting any social and/or environmental issue as a dialogue subject in order to make learners sensitive to the relevant issue(s). Here it is expected of learners to draw from a broad spectrum of knowledge, experiences and values in order to convey their opinions to others. This spectrum includes, among other things, their personal, religious and cultural convictions, as well as their human rights knowledge. (See, for example, number B3 on the table in Addendum A.)

d. Human rights dialogue

Human rights dialogue refers to dialogue that is directly related to human rights. Thus, if one presents any human rights issue as the stimulus subject, interlocutors are given the opportunity to reveal various aspects of their convictions in order to express their understanding of the issue. Human rights dialogue forms the foundation during the establishment of a human rights culture, since it equips learners with the necessary knowledge of human rights and exposes them to various perspectives regarding human rights. During human rights dialogue it is essential that the *Bill of Rights* forms the core of the dialogue, and if this is not the case, the facilitator should guide the learners to use the *Bill of Rights* as frame of reference by means of questions. It is important to take into account that using the *Bill of Rights* as frame of reference also requires a critical approach. (See, for example, number A8 on the table in Addendum A.)

e. Philosophical dialogue

Philosophical dialogue takes place when the stimulus subject is a philosophical question. By using philosophical dialogue the facilitator can enable the interlocutors to give deep thought to a variety of questions from their environment, whether they relate to the past, the present or the future. This type of dialogue requires intervention on the facilitator's part in order to focus the dialogue on human rights. In other words, human rights do not necessarily have to be at the centre of the question, but, by means of questions, the facilitator can enable learners to address the issues against the backdrop human rights. This can also contribute to the establishment of a human rights culture among the interlocutors. (See, for example, number B11 on the table in Addendum A.)

f. Psychological dialogue

During psychological dialogue an attempt will be made to provide learners with the opportunity to discover and articulate their feelings in order to better understand each other's emotions. Psychological dialogue has the potential to contribute to learners' emotional maturity, which will eventually also come to the fore in other dialogue sessions. Here learners are once again expected to depend on a variety of experiences and to reveal their emotions to others. (See, for example, number A12 on the table in Addendum A.)

3.4.2. Deconstruction

The deconstruction process entails that interlocutors start to make sense of the stimulus topic, their opinions regarding the topic, and the viewpoints of others. As learners relate the topic to their lifeworld – which includes values, experiences and knowledge – and convey it to their fellow learners, the unmasking process begins. Honesty, revealing the true self and accountability play a key role here. It is also of utmost importance that each learner gets a chance to state his or her point of view, whether this entails simple narrative or whether the point of view is revealed by means of a question.

During the deconstruction process, interlocutors must focus on what is said, when it is said, by whom it is said, how the person said it and why it was said, before they can consider any prejudice and their own opinions.

- Focusing on *what* is said implies that learners will consider what a specific person has said, and also consider what was not said but perhaps implied.
- *When* something is said is also important, since it can contribute to the understanding of what was said at any given time. In other words, the same statement can lead to different reactions in two different situations.
- *Who* says something also determines what was said and why, since each individual's lifeworld is different and that which he/she says represents an element of these diverse worlds.
- The *way* in which something is said contributes to how that which is said is interpreted. It is thus important that interlocutors take into account the tone in which

something is put across. Once again, one can assume that the same statement can evoke different reactions when it is conveyed in different tones.

- *Why* something is said also contributes to the understanding that interlocutors have for each other. If learners have some idea of what the lifeworlds of different people entail, it can contribute to a better understanding of what they say.

These questions, which interlocutors have to take into account when speakers share their lifeworlds, also empower them to further explore others' opinions by means of questions, in order to develop a better understanding of the speaker's lifeworld.

Deconstruction thus entails the process whereby interlocutors unmask themselves and explore each other's lifeworlds, so that they can better understand each other. This requires that learners move freely between openness and commitment, but remain anchored in something which all interlocutors have in common – for instance human rights values.

3.4.3. Criticism

It is essential that learners will be critical regarding their own points of view and those of others. During deconstruction it is possible that learners will reach an understanding and show mutual respect. At this point, the dialogue could come to a standstill. If this happens, it is the facilitator's role to guide learners, through questions, to think critically about their own and others' points of view. Being critical in this way requires that learners identify contradictions in their experiences and search for solutions or explanations.

The role of consensus becomes prominent when contradictions are identified and they have to search for solutions or explanations. The problem is that consensus often consists of one opinion, and that this opinion often represents the majority perspective. In the process, the minority perspective is often repudiated and leads to the development of a power relationship which goes against the inherent nature and purpose of dialogue. This inescapable point in dialogue could be addressed by the facilitator who could determine beforehand whether the outcome requires that consensus must be reached in

order to turn to action, or whether the outcome is merely an attempt to give learners the opportunity to explore each other's lifeworlds. In the latter case, the facilitator should steer the dialogue in a different direction to ensure that the interlocutors do not reach consensus (example number A8 on table, Addendum A). In this first case the facilitator must guide the learners to reach consensus, but also make it clear that consensus is always temporary (example number A3 on table, Addendum A). By emphasising the temporary nature of consensus in dialogue, the facilitator gives the minority the opportunity to present their future arguments more powerfully so that their opinion will come to the fore in the future.

3.4.4. Reconstruction

The reconstruction process can be described as the natural result of the deconstruction and criticism processes. It entails the formation, supplementation and shifting of elements within the values, experiences and knowledge of the interlocutors regarding the current topic, based on the exposure they have had to diverse lifeworlds. Reconstruction as a process constantly takes shape and changes as the dialogue progresses. It is therefore not something which is completed at a specific point in time, but rather something which is still taking shape during debriefing and reflection. Furthermore, reconstruction can also take place from one dialogue session to the next and in so doing it can have a positive influence on the group's identity and the identity of each interlocutor.

3.4.5. Debriefing

The facilitator's role becomes especially noticeable during debriefing, when he/she becomes actively involved in the dialogue for the first time. During debriefing the facilitator must summarise the key moments of the dialogue session, which correspond with the outcomes which were initially determined for the dialogue. Any issues that surfaced during the dialogue (regardless of the nature of the issues) and that require further resolution must be addressed at this stage. If the purpose of the dialogue was to make a contribution to the learners' field of knowledge, the facilitator must emphasise

these contents during the debriefing session. Valuable moments of the dialogue must also be emphasised, since this can contribute to the success of future dialogue sessions and can further motivate learners.

3.4.6. Reflection

Reflection on a dialogue session is an individual activity that can be used by the interlocutors as well as by the educator to monitor their progress during dialogue. Reflection entails that the individual look back on what happened during the dialogue and evaluate various aspects of the dialogue based on several guidelines. Reflection is a valuable activity that enables educators to establish learners' progress. It can even be used as an assessment method. To ease the reflection process it is advisable to set certain guidelines which should be reflected on, but also to provide an opportunity for free association regarding the subject. An example of reflection guidelines for both the facilitator and the interlocutors is provided in Addendum B.

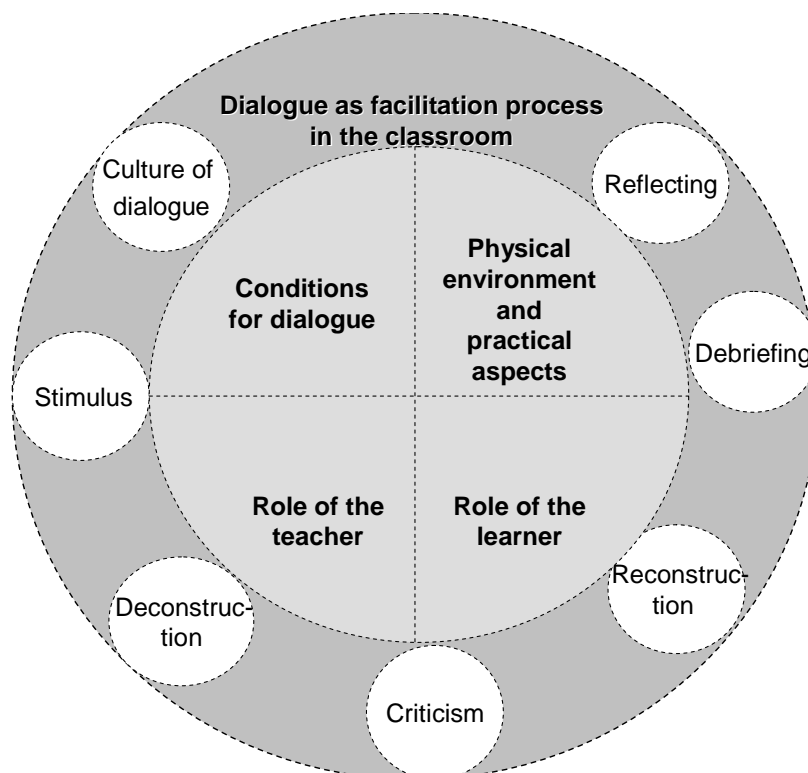


Figure 6 – Dialogical processes

3.5. Assessment of dialogue

Assessment does not only play a central role in the South African education sector, but is also a valuable way of determining the learning experiences of learners during dialogue, to the benefit of the infusion of a human rights culture. The curriculum documents for the relevant learning areas specify clear guidelines for the assessment of each learning area^{xvii}. Thus these guidelines will be used to give an indication of how dialogue can be assessed.

What is very important, is that the educator will set clear guidelines or criteria beforehand, indicating what he/she expects of learners during dialogue. This process goes hand in hand with the preparation and definition of outcomes of any dialogue session. The educator must thus determine the assessment goal by indicating whether he/she will use baseline assessment, diagnostic assessment, formative assessment or continuous assessment. Along with these, dialogue can also be used as a specific assessment strategy.

3.5.1. Baseline assessment

Baseline assessment enables the educator to determine learners' existing knowledge regarding a certain subject. In the context of dialogue, he/she can present learners with an ungrounded stimulus, which relates to the curriculum content, to enter into dialogue with each other. Thus learners are able to start exploring each other's lifeworlds, while the educator is also enabled to determine learners' basic knowledge regarding a subject in preparation for a specific piece of work. He/she can, for instance, make notes in a reflective journal regarding learners' fields of knowledge, as well as which aspects he/she will have to emphasise when dealing with the specific contents under discussion. (See, for example, A2 on table, Addendum A.)

3.5.2. Diagnostic assessment

Diagnostic assessment in the context of dialogue entails that the educator will have learners enter into dialogue in order to establish the nature of their understanding of a subject, which problems they experience, which misperceptions they have, and so on. Diagnostic assessment can be stimulated through the use of a grounded or ungrounded stimulus. This type of assessment can take place in a very informal manner through note-taking. Its purpose, as in the case of baseline assessment, is to guide educators in handling a piece of work in future. (See, for example, A7 on table, Addendum A.)

3.5.3. Formative assessment

Formative assessment can enable educators to determine learners' progress in a specific curriculum-related subject. This type of assessment is more formal. In the context of dialogue, educators can determine learners' knowledge and experiences to some degree, but to determine the degree to which these experiences and knowledge contributed to the establishment of their values is not easy. Thus, by means of formative assessment, the educator can assess learners individually during dialogue (not necessarily all in one dialogue session) to determine how they handle newly acquired knowledge and experiences. Assessing learners in this way requires that the educator will compile an assessment rubric beforehand which has clear guidelines regarding what he/she wants to assess. This assessment goal can be attained particularly within the context where the educator provides learners with an ungrounded stimulus. (See, for example, A4 on table, Addendum A.)

3.5.4. Continuous assessment

The reflection journals for both the facilitator of the dialogue and the interlocutors can be seen as a manner of continuous assessment. This ought to be monitored over a long period and should provide an indication of how an individual has progressed and developed in a particular environment over a specific period. It also provides feedback regarding learning experiences which were gained during dialogue. The educator can,

for instance, peruse learners' journals after a series of dialogue sessions to determine how they have progressed. He/she can, for argument's sake, assess them on the basis of predetermined criteria, but at the same time the specific learner's circumstances and abilities must also be taken into account. (See, for example, B11 on table, Addendum A.)

Dialogue is not only an activity that can be assessed; it is also an assessment strategy. The four assessment goals mentioned above show how assessment can take place in the context of dialogue. Dialogue as an assessment strategy becomes relevant, for instance, in Life Orientation for Grade 7 when learners must show proof of respect for others and the ability to differ in a constructive way^{xviii}. Here dialogue can be used as an assessment strategy, if the learners are familiar with the dialogical conditions and processes. (See, for example, A12 on table, Addendum A.)

4. DIALOGUE AS A FACILITATION STRATEGY TO INFUSE A HUMAN RIGHTS CULTURE

Dialogue as a facilitation strategy has the potential to contribute to the infusion of a human rights culture in the classroom, if the educator bears certain aspects in mind. Several of these aspects will once again be emphasised below:

- In order to establish a culture of human rights it is essential that all the learners will commit themselves to basic human rights values (cf. 2.2.).
- The educator has the responsibility to apply dialogue in situations that include all three approaches to human rights education, namely education *about* human rights, education *in* human rights and education *for* human rights. By focusing on these approaches, it is ensured that learners experience human rights aspects as knowledge, value and experience (cf. 2.3.).
- It is also essential to have knowledge about how we address human rights. Dialogue must initially be introduced to learners as a curriculum-bound activity, which implicitly or explicitly promotes the addressing of human rights. (cf. 2.3, Figure 4 – quadrants 1 and 2). By structuring dialogue in this way, learners are given the

opportunity to become familiar with the basic processes that form the basis of dialogue (cf. 3.2. and 3.3.). As learners begin to understand these processes, dialogue could also take place in the terrain of incidental discussion of human rights (cf. 2.3., Figure 4 – quadrants 3 and 4).

- It is unavoidable that the educator must plan carefully for the dialogue to take place. This entails that he/she will formulate clear outcomes for the dialogue. Outcome formulation can also make the assessment processes easier. Furthermore the educator must select good stimuli in order to encourage the dialogue and facilitate the dialogue by means of impartial questions only. During the debriefing phase the educator must become actively involved, without forcing his/her opinions on the learners. The educator must merely summarise the learning opportunity and emphasise what he/she feels the learners should remember about the experience.
- Reflection cannot be underestimated. It enables the facilitator to keep a record of previous dialogue sessions and contributes to how he/she will facilitate future sessions. It can also be a valuable learning experience for learners to document the formation of their knowledge, values and experiences. Reflection can be used as an assessment method if the educator finds it necessary.
- Regardless of the topic under discussion, it is extremely important for dialogue to be related to human rights values, principles and issues in order to infuse a culture that promotes human rights.
- Dialogue and its potential to contribute to the infusion of a human rights culture can only occur if dialogue takes place on a regular basis.

5. CONCLUSIONS

We have been working from the perspective that dialogue can promote learners' potential to work ethically with human rights and make them morally sensitive to human rights issues. Furthermore, it was indicated that maintaining a human rights culture in a diverse classroom requires that the educator(s) and the learners will strive towards and value habits, values, actions, norms and thoughts that are based on something they have in common, namely basic human rights.

In conclusion, it seems necessary to emphasise the value of dialogue in infusing a human rights culture, but also to point out certain limitations. Dialogue can enable learners to have a better understanding of themselves and of their fellow learners. It can also contribute to their knowledge, skills and values regarding human rights which can contribute to the establishment of a healthy human rights culture in the classroom. However, dialogue also has certain limitations, especially when partners in dialogue struggle to move beyond mere respect for each other. This does not imply that they should not show respect, but simply that respect – as a value underlying dialogue – only truly takes shape as learners start to explore each other's lifeworlds in order to gain a better understanding of each other. In the same vein, justice cannot be done to dialogue if it is not practised regularly and if educators are not thoroughly prepared.

ADDENDUM A

This addendum aims to apply the theoretical aspects described in this intervention research programme in the context of the learning areas addressed. Examples of how dialogue could transpire in the context of the curriculum are set out in the table below. Specific emphasis is placed on how the theory could assist educators in formulating outcomes for dialogue sessions and selecting appropriate assessment strategies for the purpose of the dialogue.

The learning outcomes and assessment standards for Grades 4-7 in the learning areas Life Orientation, Social Sciences, Arts and Culture, and Economic and Management Sciences that are suitable for dialogue, are presented. This does not mean that this list is complete. Dialogue could also play a role in other aspects of curriculum. Other theoretical guidelines are also provided to formulate the outcome for the dialogue that could also direct the assessment. These guidelines include the following:

- Examples of human rights values that could possibly be addressed in the assessment standard. (See page 6 for a complete list.)
- The type of human rights education (About/In/For) that takes place. (See page 6 for an explanation.)
- Whether human rights are implicitly or explicitly addressed. (See pages 6 and 7 for an explanation.)
- The kind of dialogue that can be entered into. (Pages 19-21 provide a list with kinds of dialogue.)
- Whether the stimulus that is provided by the facilitator is a grounded or an ungrounded stimulus. (See explanation on page 18.)
- The form that the stimulus can assume. (Examples are provided on page 18.)
- Whether it is necessary for consensus to be reached (requirement) or not (optional). (See pages 22 and 23 for an explanation.)
- The modes of assessment ex. Baseline assessment, continuous assessment, formative assessment, diagnostic assessment and dialogue as assessment strategy. (See pages 25 to 27 for an explanation.)

If these guidelines are completed (a few have been completed with possible information, the rest are left open for the facilitator to complete) the outcome and assessment of the dialogue can be more easily determined. One example of how the information in the table can be interpreted and applied is provided below. These are only rough guidelines that can be adapted by the facilitator to complement the environment or the specific lesson unit.

Refer to number A2 in the table:

- The assessment standard stipulates that learners must discuss children's rights and responsibilities as articulated in the South African Constitution.
- The educator can select some human rights values that he/she would like to have discussed in the course of the dialogue. Through questioning learners can be led to address these values during the dialogue, or they can be emphasised during the debriefing session. The list with proposed values can be adapted as the dialogue develops. However, the educator must single out certain values in his/her planning so that he/she will know how to guide the learners during questioning.
- The assessment standard presupposes that learners will acquire knowledge of children's rights and responsibilities as set out in the South African Constitution. Therefore one can say that human rights education aims to address knowledge of human rights (education about human rights).
- Addressing human rights in this context ought to take place explicitly and the type of dialogue can be described as human rights dialogue.
- The dialogue stimulus could be regarded as an ungrounded stimulus if the facilitator were to suggest dialogue on the topic if the learners do not necessarily have knowledge of the topic but if they have to rely on their values, knowledge and experience to support their arguments. An ungrounded stimulus enables the educator to determine the learners' knowledge, values and experience in this regard.
- By making a statement, the facilitator can prompt learners to enter into dialogue.
- The outcome in this regard is not necessarily for learners to reach consensus (optional), but to achieve an understanding of each other's points of view as far as children's rights and responsibilities are concerned.
- Baseline assessment could be used here to determine learners' prior knowledge.

➡ **THE OUTCOME:** *Learners are expected to enter into dialogue on children's rights and responsibilities, based on their values, knowledge and experiences as set out in the South African Constitution, with reference to a statement that is based on a grounded stimulus. Consensus is optional and learners are expected to reflect on their experience after the dialogue session. Assessment in this context should aim to determine the prior knowledge learners possess, therefore, baseline assessment could be used.*

ADDENDUM B**PLANNING FOR DIALOGUE AND REFLECTION
- THE FACILITATOR -****PLANNING FOR DIALOGUE**

Date: ____/____/0__

Time of dialogue: ____:____

Grade: _____

Learning area(s): _____

Assessment Standard(s):

Topic of the dialogue...

My outcome for the dialogue ...

How I intend to do assessment...

REFLECTION

Did the learners achieve the outcome of the dialogue and why do you think so?

With what do the learners struggle when they enter into dialogue with one another?

What did I find good about the dialogue?

What do I consider to be negative aspects of the dialogue that took place?

How would I deal with dialogue differently in future?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

DIALOGUE-REFLECTION

- THE LEARNER -



Date: ____/____/0__

Grade (circle one): 1 2 3 4 5 6 7 8 9 10 11 12

Learning area(s): _____

The dialogue dealt with...

The most important thing I have learned during the dialogue is...

It was nice when...

I did not like it when...

I changed my opinion when...

I cannot change how I feel regarding ..., because...

ENDNOTES AND REFERENCES

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- ⁱ Department of Education. 2001. *The Manifesto on Values, Education and Democracy*. Pretoria: Government Printers. p.35.
- ⁱⁱ *Ibid.* p.ii.
- ⁱⁱⁱ *Ibid.* p.ii.
- ^{iv} *Ibid.* p.iii.
- ^v “Infusing the classroom with a culture of human rights.” (*Ibid.* p.33-36)
- ^{vi} Roux, C.D. 1998. The need for a paradigm shift in teaching religion in multicultural schools in South Africa. *The South African Journal for Education*, 18(2).
- ^{vii} The content and figures that are discussed in this section have been adapted from the following source: Du Preez, P. 2005. *Facilitating Human Rights Values across Outcomes-based Education and Waldorf Education Curricula*. MEd thesis, Stellenbosch University.
- ^{viii} Department of Education. 2001. *The Manifesto on Values, Education and Democracy*. Pretoria: Government Printers. pp.iv-v.
- ^{ix} Roux, C.D., Du Preez, P. & Ferguson, R. 2006. *Understanding Religious Education through human rights values in a world of difference*. (Submitted for an international book publication of the International Society for Religious Education and Values.)
- ^x Du Preez, P. 2005. *Facilitating Human Rights Values across Outcomes-based Education and Waldorf Education Curricula*. MEd thesis, Stellenbosch University. p.126.
- ^{xi} Examples of these documents include: *The Manifesto on Values, Education and Democracy*. Pretoria: Government Printers; Department of Education. 2005. *Values and Human Rights in the Curriculum*. Pretoria: Government Printers; and the official curriculum documents for *Life Orientation, Social Sciences, Arts and Culture, and Economic and Management Sciences* as set out in 2003 by the Government Printers in Pretoria.
- ^{xii} Bohm, D. 2006. *On Dialogue* (Reprinted). London and New York: Routledge Classics. p.2.
- ^{xiii} *Ibid.* p.7.
- ^{xiv} Ellinor, L. & Gerard, G. 1998. *Dialogue: Rediscovering the Transforming Power of Conversation*. New York: John Wiley & Sons, Inc. p.19.
- ^{xv} Works by the following authors were used in compiling this section: **Bohm**, D. 2006. *On Dialogue* (Reprinted). London and New York: Routledge Classics.; **Du Preez**, P. 2007. *Dialogue, Human Rights Values and Understanding Diverse Religions and Belief Systems*. Panorama, 18; **Cornille**, C. 2005. Conditions for the possibility of interreligious dialogue. In: *How to conquer the barriers to intercultural dialogue: Christianity, Islam and Judaism*. Timmerman, C. & Segaert B. (eds.). Bruxelles: P.I.E.-Peter Lang. pp.25-42.; **Ellinor**, L. & **Gerard**, G. 1998. *Dialogue: Rediscovering the Transforming Power of Conversation*. New York: John Wiley & Sons, Inc.; **Friedman**, A. 2006. *Dialogue between groups in conflict: the case of Arabs and Jews in Israel*. Paper read at Inter-Institutional Colloquium. Stellenbosch, South Africa, 30 March 2006.; **Ippgrave**, J. 2003. Dialogue, citizenship, and religious education. In: *International perspectives on citizenship, education and religious diversity*. Jackson, R. (ed.). London and New York: RoutledgeFalmer. pp.147-167.; **Weisse**, W. 2003. Difference without discrimination: religious education as a field of learning for social understanding? In: *International perspectives on citizenship, education and religious diversity*. Jackson, R. (ed.). London and New York: RoutledgeFalmer. pp.191-208.
- ^{xvi} Bohm, D. 2006. *On Dialogue* (Reprinted). London and New York: Routledge Classics. p.17.
- ^{xvii} See the official curriculum documents for *Life Orientation* pp.51-59, *Social Sciences* pp.95-102, *Arts and Culture* pp.97-105, and *Economic and Management Sciences* pp.47-55, published in 2003 by the Stet Printers in Pretoria.
- ^{xviii} Department of Education. 2003. *Life Orientation*. Pretoria: Government Printers. p.44

Assessment Standards (AS) for Grades 4-7 that are ideal for dialogue to occur									
No.	Learning Outcomes and Assessment Standards	Guidelines for outcome demarcation and assessment							
		Examples of Human Rights Values	About/ In/For	Implicitly/ Explicitly	Type of dialogue	Grounded/ Ungrounded	Stimulus form	Consensus	Assessment
A	LIFE ORIENTATION								
Grade 4									
A1	Learning Outcome 1 – Health Promotion AS – Explains children’s health rights and responsibilities, and suggests ways in which to apply these in a familiar situation..								
A2	Learning Outcome 2 – Social Development AS – Discusses children’s rights and responsibilities as stipulated in the South African Constitution.	Equality Equity Accountability Respect	About	Explicitly	Human rights dialogue	Ungrounded	Statement	Optional	Baseline
A3	Learning Outcome 3 – Personal Development AS – Demonstrate the ability to select and apply useful responses in conflict situations	Ubuntu Open society Respect Reconciliation	For	Implicitly	Psychological dialogue	Ungrounded	Question/ Image	Consensus	Diagnostic
Grade 5									
A4	Learning Outcome 1 - Health Promotion AS – Explores and reports on ways to protect the quality of food and water in various contexts.	Ubuntu Equality Reconciliation Social Justice and Equity Accountability	In	Implicitly	Social- / Environmental dialogue	Grounded	Statement / Question	Optional	Formative
A5	Learning Outcome 2 – Social Development AS – Discusses the contributions of women and men in a range of cultural contexts.	Non-sexism Equality Social Justice and Equity Ubuntu Respect Reconciliation	In	Explicitly	Cultural dialogue	Ungrounded	Short text/ Image	Optional	Continuous/ Formative
A6	Learning Outcome 3 – Personal Development AS – Explores and evaluates ways of responding effectively to violent situations and contexts.								
Grade 6									
A7	Learning Outcome 1 - Health Promotion	Ubuntu	For	Implicitly	Social- /	Ungrounded	Short text	Optional	Diagnostic

	AS – Explains causes of communicable diseases (including HIV/AIDS) and available cures, and evaluates prevention strategies, in relation to community norms and personal values.	Accountability Respect Equality			Environmental dialogue				
A8	Learning Outcome 2 – Social Development AS – Reflects on own application of children’s rights as stated in the South African Constitution.	Equality Equity Accountability Respect	In	Explicitly	Human rights dialogue	Grounded	Short text / Question	Optional	Formative/ Continuous
A9	Learning Outcome 3 – Personal Development AS – Demonstrates peacekeeping and mediation skills in different conflict situations.								
				Grade 7					
A10	Learning Outcome 1 - Health Promotion AS – Discusses the personal feelings, community norms, values and social pressures associated with sexuality.								
A11	Learning Outcome 2 – Social Development AS – Explains how recognition of diverse cultures can enrich South African society.								
A12	Learning Outcome 3 – Personal Development AS – Shows evidence of respect for others and the ability to disagree in constructive ways.	Respect Ubuntu Equality Reconciliation	For	Implicitly	Psychological dialogue	Ungrounded	Statement/ Question/ Image	Consensus	Dialogue as Assessment Strategy

Assessment Standards (AS) for Grades 4-7 that are ideal for dialogue to occur									
No.	Learning Outcomes and Assessment Standards	Guidelines for outcome demarcation and assessment							
		Examples of Human Rights Values	About/ In/For	Implicitly/ Explicitly	Type of dialogue	Grounded/ Ungrounded	Stimulus form	Consensus	Assessment
C	SOCIAL SCIENCES								
Grade 4									
C1	HISTORY Learning Outcome 1 – Historical Enquiry AS – Communicates knowledge and understanding in a variety of ways, including discussion, writing a paragraph, constructing a book, collage, poster, artwork, drama, dance and music [<i>communicates the answer</i>].								
C2	Learning Outcome 2 – Historical Knowledge and Understanding AS – Identifies similarities and differences between past and present ways of doing things in a given context [<i>similarity and difference</i>].								
C3	Learning Outcome 3 – Historical Interpretation AS – Recognises that there can be two points of view about the same event in the past [<i>source interpretation</i>].								
C4	GEOGRAPHY Learning Outcome 1 – Geographical Enquiry AS – Uses information from sources (including own observations) to answer questions about people and places, ex. why is it like that? [<i>answers the question</i>].								
C5	Learning Outcome 2 – Geographical Knowledge and Understanding AS – Describes how basic human needs were met in the past and at present [<i>people and the environment</i>].								
C6	Learning Outcome 3 – Explores Issues AS – Identifies the factors that influences								

	why some people have better access to resources compared to others in a particular context [<i>factors affecting the issue</i>].								
				Grade 5					
C7	HISTORY Learning Outcome 1 – Historical Enquiry AS – Communicates knowledge and understanding in a variety of ways, including presenting historical information in short paragraphs, simple graphs, maps, diagrams, creating artwork, posters, music, drama and dance; uses information technology where available and appropriate [<i>communicates the answer</i>].								
C8	Learning Outcome 2 – Historical Knowledge and Understanding AS – Gives reasons for and explains the results of events that have changed the ways that people live in a given context [<i>cause and effect</i>].								
C9	Learning Outcome 3 – Historical Interpretation AS – Recognises that there can be two points of view about the same event in the past [<i>source interpretation</i>].								
C10	GEOGRAPHY Learning Outcome 1 – Geographical Enquiry AS – Identifies and explores possible solutions to problems [<i>answers the question</i>].								
C11	Learning Outcome 2 – Geographical Knowledge and Understanding AS – Describes ways in which the physical environment influences human activity and how human activity is influenced by the physical environment [<i>people and the environment</i>].								
C12	Learning Outcome 3 – Explores Issues AS – Explains the factors that cause some people to be more at risk of disease than								

	others [<i>factors affecting the issue</i>].								
				Grade 6					
C13	HISTORY Learning Outcome 1 – Historical Enquiry AS – Communicates historical knowledge and understanding by discussion and guided debate [<i>communicates the answer</i>].								
C14	Learning Outcome 2 – Historical Knowledge and Understanding AS – Identifies and discusses some aspects of society which have changed and some which have stayed the same over time in more than one context [<i>change and continuity</i>].								
C15	Learning Outcome 3 – Historical Interpretation AS – Distinguishes opinions from facts and information [<i>source interpretation</i>].								
C16	GEOGRAPHY Learning Outcome 1 – Geographical Enquiry AS – Reports on enquiries through discussion, debate, structured writing, graphs, tables, maps and diagrams [<i>communicates the answer</i>].								
C17	Learning Outcome 2 – Geographical Knowledge and Understanding AS – Describes some ways in which society has changed the environment [<i>people and the environment</i>].								
C18	Learning Outcome 3 – Explores Issues AS – Analyses some of the factors that lead toward social and environmental inequality at different geographical scales and in different places [<i>factors affecting the issue</i>].								
				Grade 7					
C19	HISTORY Learning Outcome 1 – Historical Enquiry AS – Communicates knowledge and understanding by formulating arguments								

	based on evidence from sources either in a debate, by producing longer pieces of historical writing, through artwork, graphics and drama; uses information technology where available and appropriate [<i>communicates the answer</i>].								
C20	Learning Outcome 2 – Historical Knowledge and Understanding AS – Explains why certain aspects of society in different contexts have or have not changed over time [<i>change and continuity</i>].								
C21	Learning Outcome 3 – Historical Interpretation AS – Describes how archaeologists work with material remains of the past, and makes deductions from selected material remains of the past [<i>representation of the past</i>].								
C22	GEOGRAPHY Learning Outcome 1 – Geographical Enquiry AS – Uses information to suggest answers, propose alternatives and possible solutions [<i>answers the question</i>].								
C23	Learning Outcome 3 – Explores Issues AS – Suggests ways of responding to issues associated with population growth and change in a particular context [<i>makes choices</i>].								

Assessment Standards (AS) for Grades 4-7 that are ideal for dialogue to occur									
No.	Learning Outcomes and Assessment Standards	Guidelines for outcome demarcation and assessment							
		Examples of Human Rights Values	About/ In/For	Implicitly/ Explicitly	Type of dialogue	Grounded/ Ungrounded	Stimulus form	Consensus	Assessment
B	ARTS AND CULTURE								
Grade 4									
B1	Learning Outcome 1 – Creating, Interpreting and Presenting AS – <i>Visual Arts</i> : Demonstrate planning and skilful use of design elements in creating masks based on various nature gods of different cultures.	Open Society Respect	For	Implicitly	Spiritual- and Religious dialogue	Ungrounded	Question	Optional	Baseline
B2	Learning Outcome 2 – Reflecting AS – <i>Visual Arts</i> : Responds to and discusses images, designs and craft objects used in popular culture, pictures and photographs in terms of content, line, shape, form, colour, texture, space and materials used, using appropriate terminology.								
B3	Learning Outcome 3 – Participation and Collaboration AS - <i>Visual Arts</i> : Collaborates with others to plan the making and use of masks, crafts, artefacts, costumes, collages or puppets using natural, waste or found materials with due regard to environmental concerns.	Respect Accountability	For	Implicitly	Social- / Environ- mental Dialogue	Grounded	Statement/ Image	Optional	Baseline/ Diagnostic
B4	Learning Outcome 4 – Expressing and Communicating AS – <i>Visual Arts</i> : Draws on technology and nature in the environment to stimulate and communicate visual ideas.								
Grade 5									
B5	Learning Outcome 1 – Creating, Interpreting and Presenting AS – <i>Dance</i> : Learns and performs steps of an indigenous and/or contemporary dance from South African culture with attention to detail.								
B6	Learning Outcome 2 – Reflecting AS – <i>Dance</i> : Takes an active role in a class	Respect Open Society	For	Implicitly	Cultural dialogue	Grounded	Question	Optional	Formative / Continuous

	discussion about interpretations and reactions to a dance seen live or on television; pays attention to the use of design elements, the purpose and the style of the dance.								
B7	Learning Outcome 4 – Expressing and Communicating AS – <i>Drama</i> : Dramatises social, cultural or environmental issues through the use of different drama techniques.								
				Grade 6					
B8	Learning Outcome 1 – Creating, Interpreting and Presenting AS – <i>Composite</i> : Uses dramatic devices, visual illustrations, movement and sound to tell jokes, tall stories, lies, fantasies or absurd tales to explores realities in South Africa.								
B9	Learning Outcome 2 – Reflecting AS – <i>Composite</i> : Explores and discusses own concept of culture.								
B10	Learning Outcome 3 – Participation and Collaboration AS – <i>Dance</i> : Shares opinions with other learners about dances from various cultures in a supportive and constructive way.								
B11	Learning Outcome 4 – Expressing and Communicating AS – <i>Drama</i> : Dramatises a cultural ritual (religious ceremony or social celebration), showing the use of the elements of drama (e.g. patterns, repetition, sequence).	Equality Social Justice and equity Respect Ubuntu Democracy	In	Explicitly	Cultural dialogue	Grounded	Image	Optional	Formative/ Continuous
	<i>The learner will be able to develop the skills and knowledge to create and present artworks that explore human rights in South Africa.</i>			Grade 7					
B12	Learning Outcome 1 - Creating, Interpreting and Presenting AS – <i>Dance</i> : Creates and presents dance sequences that focus on and challenge, amongst others, human rights issues such as social and cultural attitudes towards dance, and attitudes towards gender and disability in dance.								

B13	Learning Outcome 2 – Reflecting AS – <i>Composite</i> : Explains the need for conservation of a country’s indigenous knowledge systems, heritage artefacts in museums, galleries, theatres, cultural sites and natural heritage sites.								
B14	Learning Outcome 3 – Participation and Collaboration AS – <i>Visual Arts</i> : Discusses, plans and shares resources with others in producing a collective artwork or presentation to promote nation-building in South Africa.								
B15	Learning Outcome 4 – Expressing and Communicating AS – <i>Visual Arts</i> : Investigates and presents the origins, purpose and role of signs, national or traditional symbols, statues, heritage sites, body adornment, artworks, dress or architecture.								

Assessment Standards (AS) for Grades 4-7 that are ideal for dialogue to occur

No.	Learning Outcomes and Assessment Standards	Guidelines for outcome demarcation and assessment							
		Examples of Human Rights Values	About/ In/For	Implicitly/ Explicitly	Type of dialogue	Grounded/ Ungrounded	Stimulus form	Consensus	Assessment
D	<i>ECONOMICAL AND MANEGERIAL SCIENCES</i>								
Grade 4									
D1	Learning Outcome 1 – The Economical Cycle AS – Explains the effects on the community of both responsible and irresponsible use of resources and services.								
D2	Learning Outcome 2 – Sustainable Growth and Development AS – Identifies the local community’s efforts in fighting poverty.								
D3	Learning Outcome 4 – Entrepreneurial Knowledge and Skills AS – Identifies characteristics (abilities and talents) of entrepreneurs.								
Grade 5									
D4	Learning Outcome 1 – The Economical Cycle AS – Differentiates between the different levels of needs that people have, and explains how these might be satisfied.								
D5	Learning Outcome 2 – Sustainable Growth and Development AS – Explores personal steps and attitudes to improve the standard of living (e.g. developing entrepreneurial skills, using time and resources productively in promoting a healthy environment).								
Grade 6									
D6	Learning Outcome 1 – The Economical Cycle AS – Compares the rights and responsibilities of each of the participants in the production and consumption of resources and consumption of resources and services.								
D7	Learning Outcome 2 – Sustainable								

	Growth and Development AS – Identifies steps that can be taken by the government to redress historic imbalances and poverty (e.g. redistribution of resources, gender equity, capacity building, restoring people’s dignity, creating opportunity and empowerment).								
				Grade 7					
D8	Learning Outcome 1 – The Economical Cycle AS – Describes and debates the power relationships, economic rights and responsibilities between: Consumer and producer; employer and employee; and government and business.								
D9	Learning Outcome 2 – Sustainable Growth and Development AS – Identifies steps required to redress socio-economic imbalances and poverty.								

APPENDIX G
THE QUALITATIVE PRE-QUESTIONNAIRE



South
Africa
Netherlands Research
Programme on
Alternatives in
Development

Qualitative Pre-questionnaire



PLEASE READ THE FOLLOWING:

This questionnaire is part of a doctoral research project at the Stellenbosch University dealing with "Dialogue as facilitation strategy: Infusing the classroom with a culture of human rights".

The purpose of this questionnaire is to determine the perceptions and pre-knowledge of teachers on aspects related to human rights teaching-learning activities, as well as their understanding of the concept 'dialogue'.

- *This questionnaire is anonymous and all the information will be handled confidentially.*
- *Please answer all the questions as honestly and frankly as you can.*
- *Please read the questions carefully.*
- *There are no right or wrong answers.*

CATEGORY	BIOGRAPHICAL INFORMATION	Please do not write anything in this column.
A1	What is your gender? a. Male <input type="checkbox"/> b. Female <input type="checkbox"/>	
A2	What is your first language? a. Setswana <input type="checkbox"/> b. Afrikaans <input type="checkbox"/> c. IsiXhosa <input type="checkbox"/> d. Sesotho <input type="checkbox"/> e. English <input type="checkbox"/> f. Other (Please specify)	
A3	What is your second language? a. Setswana <input type="checkbox"/> b. Afrikaans <input type="checkbox"/> c. isiXhosa <input type="checkbox"/> d. Sesotho <input type="checkbox"/> e. English <input type="checkbox"/> f. Other (Please specify)	
A4	What is your religious affiliation? a. Christian <input type="checkbox"/> Specify denomination b. African Religion <input type="checkbox"/> c. African Independent Religion <input type="checkbox"/> d. Zionist <input type="checkbox"/> e. Islam <input type="checkbox"/> Specify Sunni or Shiite f. Hindu <input type="checkbox"/> g. Other (Please specify)	
A5	At which primary school do you teach at present? a. School A <input type="checkbox"/> b. School B <input type="checkbox"/> c. School C <input type="checkbox"/>	
A6	Do the learners in your class currently represent more than one cultural group? a. Yes <input type="checkbox"/> b. No <input type="checkbox"/> c. Unsure <input type="checkbox"/>	

	Name some of these cultural groups that you are aware of. 	
A7	Do the learners in your class currently represent more than one religion (i.e. Christians, Muslims, Hindus, African Religion, etc.)? a. Yes <input type="checkbox"/> b. No <input type="checkbox"/> c. Unsure <input type="checkbox"/> Name some of these religions that you are aware of. 	
A8	For how long have you been teaching now? 	
A9	For which learning areas are you responsible? <i>(Here you can tick more than one option.)</i> a. Life Orientation <input type="checkbox"/> b. Social Sciences <input type="checkbox"/> c. Economic and Managerial Sciences <input type="checkbox"/> d. Arts and Culture <input type="checkbox"/> e. Languages <input type="checkbox"/> f. Mathematics <input type="checkbox"/> g. Technology <input type="checkbox"/> h. Natural Sciences <input type="checkbox"/>	
A10	What education qualification do you have? 	

CATEGORY	INFORMATION ON PREVIOUS TRAINING IN HUMAN RIGHTS <ul style="list-style-type: none"> <i>The following category questions will focus on any previous training you might have had regarding human rights.</i> <i>Again, only tick one block per question or provide one answer per question.</i> 	Please do not write anything in this column.
B1	To date, have you received any training on how to address human rights in the learning area(s) for which you are responsible? <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p>	
B2	Did the training focus mainly on: <p>a. contents concerning human rights, <input type="checkbox"/></p> <p>b. teaching strategies on how to present human rights, <input type="checkbox"/></p> <p>c. or both? <input type="checkbox"/></p> <p>d. Any other aspect not mentioned above <input type="checkbox"/></p> <p>.....</p> <p>.....</p>	
B3	Please write brief notes on how you experienced this training. <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
B4	What would you like to learn more about human rights education? <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	

CATEGORY	PERCEPTUAL INFORMATION CONCERNING HUMAN RIGHTS <ul style="list-style-type: none"> <i>This category of questions aims to obtain information on your feelings with regard to human rights education.</i> <i>Please complete the questions as honestly as you can.</i> 	Please do not write anything in this column.
C1	How often do you address human rights issues in the learning area(s) that you are responsible for? <ul style="list-style-type: none"> a. Almost daily <input type="checkbox"/> b. At least once a week <input type="checkbox"/> c. Not very often <input type="checkbox"/> d. Never <input type="checkbox"/> e. Other comments 	
C2	Please elaborate on your previous answer by explaining why you address human rights more, or less, often in these learning area(s).	
C3	Do you usually address human rights in conjunction with other contents or as separate content? <ul style="list-style-type: none"> a. I always address it along with other contents <input type="checkbox"/> b. I address it separately <input type="checkbox"/> c. Both <input type="checkbox"/> d. I don't address it at all <input type="checkbox"/> 	
C4	Do you usually plan to address human rights, or do you deal with it when the situation allows for it to be dealt with? Please motivate your answer by stating why you approach it in this way. <ul style="list-style-type: none"> a. I usually plan to address it <input type="checkbox"/> b. I deal with it as the moment allows for <input type="checkbox"/> c. Both <input type="checkbox"/> d. I don't address it at all <input type="checkbox"/> 	

C7	<p>What, according to you, is the aim of including human rights into the curriculum?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
C8	<p>What does maintaining a culture of human rights in the classroom entail, according to you?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
C9	<p>Do you think it is possible to maintain a culture of human rights in your classroom? Please explain why you think so.</p> <p>a. Yes, it is possible <input type="checkbox"/></p> <p>b. No, it is impossible <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	

CATEGORY	FACILITATION (TEACHING) STRATEGIES FOR HUMAN RIGHTS <ul style="list-style-type: none"> <i>In this category of questions the focus will be on facilitation strategies that could be used in the context of human rights.</i> 	Please do not write anything in this column.
D1	<p>Please tick any of the following strategies that could, according to you, work best in facilitating human rights. <i>(You can tick as many of the strategies below as you want.)</i></p> <p>a. Lecturing <input type="checkbox"/></p> <p>b. Play <input type="checkbox"/></p> <p>c. Role-play <input type="checkbox"/></p> <p>d. Group work <input type="checkbox"/></p> <p>e. Dialogue <input type="checkbox"/></p> <p>f. Debating <input type="checkbox"/></p> <p>g. Class discussion <input type="checkbox"/></p> <p>h. Project work (Individual) <input type="checkbox"/></p> <p>i. Project work (Pairs/Small groups) <input type="checkbox"/></p> <p>j. Other options not listed above.....</p> <p>.....</p>	
D2	<p>Please explain why you made the specific choice(s) in the above question.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
D3	<p>Do you use the above (D1) facilitation strategies when you address human rights? Please motivate your answer.</p> <p>.....</p> <p>.....</p> <p>.....</p>	

	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
D4	<p>Does discipline in the classroom have any influence on the facilitation strategy/strategies you prefer? Please motivate your answer in the space provided.</p> <p>a. Yes, discipline has an influence on my choice <input type="checkbox"/></p> <p>b. No, discipline does not have an influence on my choice <input type="checkbox"/></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	

APPENDIX H
THE QUALITATIVE POST-QUESTIONNAIRE I & II



Qualitative Post-Questionnaire (I)



PLEASE READ THE FOLLOWING:

This questionnaire is part of a doctoral research project at the Stellenbosch University dealing with "Dialogue as facilitation strategy: Infusing the classroom with a culture of human rights".

The purpose of this questionnaire is to determine whether the teacher-participants' perceptions and knowledge regarding human rights teaching-learning activities and dialogue has shown any progression during and after the implementation of the intervention-programme. Additionally, it also aims to perceive whether this programme could further be developed for other in-service teachers.

- *This questionnaire is anonymous and all the information will be handled confidentially.*
- *Please answer all the questions as honestly and frankly as you can.*
- *Please read the questions carefully.*
- *There are no right or wrong answers.*

CATEGORY	BIOGRAPHICAL INFORMATION	Please do not write anything in this column.
A1	<p>What is your gender?</p> <p>a. Male <input type="checkbox"/></p> <p>b. Female <input type="checkbox"/></p>	
A2	<p>What is your first language?</p> <p>a. Setswana <input type="checkbox"/></p> <p>b. Afrikaans <input type="checkbox"/></p> <p>c. IsiXhosa <input type="checkbox"/></p> <p>d. Sesotho <input type="checkbox"/></p> <p>e. English <input type="checkbox"/></p> <p>f. Other (Please specify)</p>	
A3	<p>What is your second language?</p> <p>a. Setswana <input type="checkbox"/></p> <p>b. Afrikaans <input type="checkbox"/></p> <p>c. isiXhosa <input type="checkbox"/></p> <p>d. Sesotho <input type="checkbox"/></p> <p>e. English <input type="checkbox"/></p> <p>f. Other (Please specify)</p>	
A4	<p>What is your religious affiliation?</p> <p>a. Christian <input type="checkbox"/></p> <p>Specify denomination</p> <p>b. African Religion <input type="checkbox"/></p> <p>c. African Independent Religion <input type="checkbox"/></p> <p>d. Zionist <input type="checkbox"/></p> <p>e. Islam <input type="checkbox"/> Specify Sunni or Shiite</p> <p>f. Hindu <input type="checkbox"/></p> <p>g. Other (Please specify)</p>	
A5	<p>At which primary school do you teach at present?</p> <p>a. School A <input type="checkbox"/></p> <p>b. School B <input type="checkbox"/></p> <p>c. School C <input type="checkbox"/></p>	
A6	<p>Do the learners in your class currently represent more than one cultural group?</p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p>	

	Name some of these cultural groups that you are aware of.	
A7	Do the learners in your class currently represent more than one religion (i.e. Christians, Muslims, Hindus, African Religion, etc.)? a. Yes <input type="checkbox"/> b. No <input type="checkbox"/> c. Unsure <input type="checkbox"/> Name some of these religions that you are aware of.	
A8	For how long are you teaching now?	
A9	For which learning areas are you responsible? <i>(Here you can tick more than one option.)</i> a. Life Orientation <input type="checkbox"/> b. Social Sciences <input type="checkbox"/> c. Economic and Managerial Sciences <input type="checkbox"/> d. Arts and Culture <input type="checkbox"/> e. Languages <input type="checkbox"/> f. Mathematics <input type="checkbox"/> g. Technology <input type="checkbox"/> h. Natural Sciences <input type="checkbox"/>	
A10	What education qualification do you have?	

[illegible]

B2	<p>Name three things that you have learned today and found valuable in the programme:</p> <p>1.....</p> <p>.....</p> <p>.....</p> <p>2.....</p> <p>.....</p> <p>.....</p> <p>3.....</p> <p>.....</p> <p>.....</p>	
B3	<p>With regard to today's training session, name three things that you did not like or did not find valuable:</p> <p>1.....</p> <p>.....</p> <p>.....</p> <p>2.....</p> <p>.....</p> <p>.....</p> <p>3.....</p> <p>.....</p> <p>.....</p>	



Qualitative Post-Questionnaire (II)



PLEASE READ THE FOLLOWING:

This questionnaire is part of a doctoral research project at the Stellenbosch University dealing with "Dialogue as facilitation strategy: Infusing the classroom with a culture of human rights".

The purpose of this questionnaire is to determine whether the teacher-participants' perceptions and knowledge regarding human rights teaching-learning activities and dialogue has shown any progression during and after the implementation of the intervention-programme. Additionally, it also aims to perceive whether this programme could further be developed for other in-service teachers.

- *This questionnaire is anonymous and all the information will be handled confidentially.*
- *Please answer all the questions as honestly and frankly as you can.*
- *Please read the questions carefully.*
- *There are no right or wrong answers.*

CATEGORY	BIOGRAPHICAL INFORMATION • Please provide the following information of yourself. <i>Only tick one block per question or provide one answer per question.</i>	Please do not write anything in this column.
A1	What is your gender? a. Male <input type="checkbox"/> b. Female <input type="checkbox"/>	
A2	What is your first language? a. Setswana <input type="checkbox"/> b. Afrikaans <input type="checkbox"/> c. IsiXhosa <input type="checkbox"/> d. Sesotho <input type="checkbox"/> e. English <input type="checkbox"/> f. Other (Please specify)	
A3	What is your second language? a. Setswana <input type="checkbox"/> b. Afrikaans <input type="checkbox"/> c. isiXhosa <input type="checkbox"/> d. Sesotho <input type="checkbox"/> e. English <input type="checkbox"/> f. Other (Please specify)	
A4	What is your religious affiliation? a. Christian <input type="checkbox"/> b. Specify denomination c. African Religion <input type="checkbox"/> d. African Independent Religion <input type="checkbox"/> e. Zionist <input type="checkbox"/> f. Islam <input type="checkbox"/> Specify Sunni or Shiite g. Hindu <input type="checkbox"/> h. Other (Please specify)	
A5	At which primary school do you teach at present? a. School A <input type="checkbox"/> b. School B <input type="checkbox"/> c. School C <input type="checkbox"/>	

A6	<p>Do the learners in your class currently represent more than one cultural group?</p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p> <p>Name some of these cultural groups that you are aware of.</p> <p>.....</p> <p>.....</p>	
A7	<p>Do the learners in your class currently represent more than one religion (i.e. Christians, Muslims, Hindus, African Religion, etc.)?</p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p> <p>Name some of these religions that you are aware of.</p> <p>.....</p> <p>.....</p>	
A8	<p>For how long have you been teaching now?</p> <p>.....</p>	
A9	<p>For which learning areas are you responsible? <i>(Here you can tick more than one option.)</i></p> <p>a. Life Orientation <input type="checkbox"/></p> <p>b. Social Sciences <input type="checkbox"/></p> <p>c. Economic and Managerial Sciences <input type="checkbox"/></p> <p>d. Arts and Culture <input type="checkbox"/></p> <p>e. Languages <input type="checkbox"/></p> <p>f. Mathematics <input type="checkbox"/></p> <p>g. Technology <input type="checkbox"/></p> <p>h. Natural Sciences <input type="checkbox"/></p>	
A10	<p>What education qualification do you have?</p> <p>.....</p>	

[illegible]

B2	<p>Name three things that you have learned today and found valuable in the programme:</p> <p>1.....</p> <p>.....</p> <p>.....</p> <p>2.....</p> <p>.....</p> <p>.....</p> <p>3.....</p> <p>.....</p> <p>.....</p>	
B3	<p>With regards to today's training session, name three things that you did not like or did not found valuable:</p> <p>1.....</p> <p>.....</p> <p>.....</p> <p>2.....</p> <p>.....</p> <p>.....</p> <p>3.....</p> <p>.....</p> <p>.....</p>	

[illegible]

C2	<p>Did you grasp the aim of the training? Please motivate your answer.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
C3	<p>What would you like to add to the contents of the programme?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
C4	<p>What would you rather leave out of the programme?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	

C5	<p>Would you recommend this programme to other teachers also, and why?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>										
C6	<p>Circle some of the words below that according to you describe the programme best. Please also motivate your choices. You are welcome to add some words to the list.</p> <table border="1" data-bbox="363 902 1225 1048"> <tr> <td>Useful</td> <td>Abstract / Theoretical</td> <td>Practical</td> </tr> <tr> <td>Useless</td> <td>Important</td> <td>Unimportant</td> </tr> <tr> <td>Time consuming</td> <td></td> <td></td> </tr> </table> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	Useful	Abstract / Theoretical	Practical	Useless	Important	Unimportant	Time consuming			
Useful	Abstract / Theoretical	Practical									
Useless	Important	Unimportant									
Time consuming											

CATEGORY	QUESTIONS REGARDING THE INFUSION OF A HUMAN RIGHTS CULTURE	Please do not write anything in this column
D1	<p>What, according to you, is needed to infuse the classroom with a culture of human rights and why?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
D2	<p>Do you feel that after the training discussions on the infusion of a human rights culture, that you are better equipped as a teacher to establish a human rights culture in your class? Please motivate your answer.</p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
D3	<p>In the future, would you address human rights issues separately, as part of other contents, or not at all? Please motivate your choice.</p> <p>a. Separately <input type="checkbox"/></p> <p>b. As part of other contents <input type="checkbox"/></p> <p>c. Not at all <input type="checkbox"/></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	

CATEGORY	QUESTIONS CONCERNING DIALOGUE AS FACILITATION STRATEGY	Please do not write anything in this column
E1	<p>Describe your general feeling regarding dialogue as facilitation strategy.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
E2	<p>Do you think that your knowledge on dialogue as facilitation strategy would influence your future teaching-learning-activities? Please explain why it would influence your teaching-learning-activities, or why it won't.</p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
E3	<p>How do you think you could use dialogue in your learning area(s)? (Think of an example).</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	

	<p>.....</p> <p>.....</p> <p>.....</p>													
E4	<p>Would you alter the dialogical processes (stimulus, deconstruct, critical, reconstruct, debrief and reflect) in any way to better suite your context? Please explain why you think so.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>													
E5	<p>What problem(s) do you foresee with regards to the use of dialogue as facilitation strategy in your learning area(s) and why?</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>													
E6	<p>Circle the word(s) that best describes what you think about dialogue as facilitation strategy. Please also motivate your choice(s). You are welcome to add words to the list.</p> <table border="1"> <tr> <td>Useful</td><td>Idealistic</td><td>Practical</td></tr> <tr> <td>Useless</td><td>Important</td><td>Unimportant</td></tr> <tr> <td>Time consuming</td><td>Brilliant</td><td>Incoherent</td></tr> <tr> <td>Revitalising</td><td></td><td></td></tr> </table> <p>.....</p>	Useful	Idealistic	Practical	Useless	Important	Unimportant	Time consuming	Brilliant	Incoherent	Revitalising			
Useful	Idealistic	Practical												
Useless	Important	Unimportant												
Time consuming	Brilliant	Incoherent												
Revitalising														

	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
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APPENDIX I

THE RESEARCHER REFLECTION SCHEDULE

Researcher (Presenter) Reflection Guidelines

School:

Date:/02/2007

Aspects to consider when reflecting:
<i>Presentation</i>
<ul style="list-style-type: none"> • Outcomes achieved • Expression of ideas • Motivation of participants • Facilitation strategies used • Understandable language • Adequate questioning • Adequate time allocation
<i>Materials</i>
<ul style="list-style-type: none"> • Adequate material and handouts
<i>Facilities</i>
<ul style="list-style-type: none"> • Physical environment satisfactory

Day 1

On a scale from 1-10, how successful would I rate today's session (1=unsuccessful, 10 highly successful)?

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

The reason for my rating above...

.....

.....

.....
.....

Two things that I liked about today's session...

1.....
.....
.....
2.....
.....
.....

Two things that did not like about today's session...

1.....
.....
.....
2.....
.....
.....

I would like to change ... regarding my *presentation*, because...

.....
.....

.....

.....

.....

I would like to change ... regarding my *programme*, because...

.....

.....

.....

.....

I think the programme has an effect, or has no effect, on the teachers' perceptions regarding human rights education and dialogue, because ...

.....

.....

.....

.....

Other comments:

.....

.....

.....

.....

.....

.....

Day 2

On a scale from 1-10, how successful would I rate today's session (1=unsuccessful, 10 highly successful)?

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

The reason for my rating above ...

.....

.....

.....

.....

Two things that I liked about today's session ...

1.....

.....

.....

2.....

.....

.....

Two things that did not like about today's session ...

1.....

.....

.....

2.....

I would like to change ... regarding my *presentation*, because...

.....

I would like to change ... regarding my *programme*, because...

.....

I think the programme has an effect, or has no effect, on the teachers' perceptions regarding human rights education and dialogue, because ...

.....

Other comments:

[illegible]

General: after presentations

General feelings ...

[illegible]

APPENDIX J

EXTERNAL ASSESSORS' LETTER AND REPORT GUIDELINES



South
Africa
Netherlands Research
Programme on
Alternatives in
Development

Understanding human rights through different belief systems
intercultural and interreligious dialogue

PO Box XXXX
Stellenbosch
7599

February 2007

Dear XXXX

Request to act as assessor for a professional development programme

I would hereby like to request you to act as an assessor for a programme developed for in-service teachers dealing with the infusion of a human rights culture through dialogue applicable to the following learning areas: Life Orientation, Arts and Culture, Social Sciences and Economic and Managerial Sciences.

The programme is designed as part of a doctoral degree, entitled: *Dialogue as Facilitation Strategy: Infusing the Classroom with a Culture of Human Rights* (Promoter: Prof CD Roux). The programme is not a final product and the aim of this assessment is to enable further refinement of the programme. A variety of education role-players including academics (local and international), government officials, school principals and teachers are selected to act as possible assessors.

I would like to thank you, in advance, for your time and support. I hope to hear from you soon.

Kind regards

Petro du Preez

XXX XXX XXXX (cell)

XXX XXX XXXX (fax)

XXX@sun.ac.za (email)

ASSESSMENT OF PROFESSIONAL DEVELOPMENT PROGRAMME

- DIALOGUE AS FACILITATION STRATEGY: INFUSING THE CLASSROOM WITH A CULTURE OF HUMAN RIGHTS -

INTRODUCTION

This assessment information sheet aims to guide the assessor in the process of assessing the attached professional development programme that deals with the infusion of a culture of human rights through dialogue. The programme is designed as part of a doctoral degree and is not a final product. The aim of the assessment is to enable further refinement of the programme. The programme is designed specifically for in-service teachers teaching Life Orientation, Social Sciences, Arts and Culture and Economic and Managerial Sciences for Grades 4 to 7 in the Mafikeng/Mmabatho area in the North West Province of South Africa.

In the following section a short rationale for the introduction of the programme as well as an overview of the research processes will be provided to inform the context of the programme to be assessed.

SHORT RATIONALE FOR INTRODUCING THE PROGRAMME

A previous study conducted, indicated that teachers are not necessarily equipped to deal with matters relating the inclusion of human rights and human rights values in the classroom¹. Not being able to cope with the inclusion of human rights matters might also inhibit the infusion of a culture of human rights in the classroom. It appears that a lack of methodological guidelines (or facilitation strategies) is one reason why teachers often do not pay heed to the inclusion of a culture of human rights in the classroom.

This pilot professional development programme (referred to as the intervention research programme) aims to introduce dialogue as a facilitation strategy to assist in-service teachers to deal with human rights in the classroom. The idea is not to provide detailed content on human rights, but to develop a facilitation strategy to deal with the infusion of a culture of human rights across the selected learning areas. Moreover, the intention is to obtain the input of a variety of role-players (academics, government officials, principals and teachers) in education as a means to refine the proposed facilitation strategies. The role of each of these selected role-players will be that of the assessor.

OVERVIEW OF RESEARCH PROCESSES

The first draft of the programme that is presented here was compiled over a period of one year. It primarily draws on existing literature of dialogue and human rights. A pre-questionnaire was developed that was given to the educator-participants to complete before any training commenced. The pre-questionnaire aimed to obtain biographical information on the selected participants (from 3 primary schools in the

¹ Du Preez, P. 2005. *Facilitating Human Rights Values across Outcomes-based Education and Waldorf Education Curricula*. Unpublished MEd thesis, Stellenbosch University.

Mafikeng/Mmabatho area) and to determine whether they received any previous training on human rights, what perceptions they might have on the facilitation of human rights and the infusion of a human rights culture, and what facilitation preferences they have. Matters that became evident through the analyses of the pre-questionnaire were addressed during the presentation of the programme.

The programme was presented over two days in two hour sessions, as favoured by the participants. The presentation was done separately for the 3 participating schools. During the presentation of the programme (the intervention research process) participants had to reflect on aspects of the contents and its viability and after the presentation they had to reflect on the programme in general. These reflections were done in writing and also served as a means to determine whether the presentation had any effect on their perceptions regarding the facilitation of human rights to infuse the classroom with a culture of human rights. The participants also had to assess elements of the programme by means of a post-questionnaire.

Subsequent to the last presentation session and after the reflective writing was completed an unstructured group interview was conducted as a means of closure. One educator-participant were also asked whether he would be willing to apply the ideas regarding dialogue, covered in the programme, to any classroom situation of his choice for the researcher to observe. The researcher also observed a lesson of an educator who did not participate in the research to make a small-scale comparison.

During the assessment of this programme, it is important to remember that the empirical part of this study aims to provide an in-depth look into selected schools and does not aim to create generalised principles.

All information provided by the assessor will be dealt with confidentially and anonymously, and will only be used for the purpose of this doctoral study and ensuing academic publications.

GUIDELINES FOR THE ASSESSMENT OF THIS PROGRAMME / RIGLYNE VIR DIE ASSESSERING VAN DIE PROGRAM

☞ Please read the programme now as well as the questions below and then answer it as honestly as possible.

☞ Lees asseblief nou die program asook die onderstaande vrae en beantwoord dit so eerlik moontlik.

BIOGRAPHICAL INFORMATION / BIOGRAFIESE INLIGTING

1. Are you a(n) / Is u 'n:

- a. academic / *akademikus* ☐
- b. government official / *staatsamptenaar* ☐
- c. school principal / *skoolhoof* ☐
- d. teacher / *onderwyser* ☐

2. What position do you hold? / Watter posisie beklee u?

3. Where do you live? / Waar woon u?

4. What is your highest qualification? / Wat is u hoogste kwalifikasie?

- a. Matric / *Matriek* ☐
- b. Diploma / *Diploma* ☐
- c. B. Degree / *B. Graad* ☐
- d. Post-graduate diploma / *Nagraadse diploma* ☐
- e. Honours degree / *Honneursgraad* ☐
- f. Master's degree / *Meestersgraad* ☐
- g. Doctoral degree / *Doktorsgraad* ☐
- h. Any other qualification not listed (please specify) / *Enige ander kwalifikasie wat nie hier bo gelys is nie (spesifiseer asb)*

5. Please specify the discipline in which you have qualified, e.g. Teaching, Agriculture, Theology, etc. / *Spesifiseer asb die rigting waarin u gekwalifiseer het, bv. Onderwys, Teologie, ens.* _____
6. Are you / *Is u:*
- a. male / *manlik* ☐
 - b. female / *vroulik* ☐
7. What is your age category? / *In watter ouderdomskategorie val u?*
- a. 20 years and younger / *20 jaar en jonger* ☐
 - b. 20 – 30 years / *20 - 30 jaar* ☐
 - c. 31 - 40 years / *31 - 40 jaar* ☐
 - d. 41 - 50 years / *41 - 50 jaar* ☐
 - e. 51 - 60 years / *51 - 60 jaar* ☐
 - f. 61 years and older / *61 jaar en ouer* ☐
8. What is your religious affiliation (specify denomination)? / *Wat is u religieuse affiliasie (spesifiseer asb u denominasie)?*
- _____

ASSESSMENT GUIDELINES / ASSESSERINGSRIGLYNE

9. What is your general opinion with regard to this programme? Please elaborate on your answer. / *Wat is u algemene opinie oor die program? Brei asb uit op u antwoord.*

10. Name three things you find valuable and helpful about the programme. (In order of importance to you.) / *Noem drie dinge wat u waardevol en nuttig vind omtrent die program. (In die orde van belangrikheid vir u.)*

1. _____

2. _____

3. _____

11. Name three things you find problematic in this programme. (In order of importance to you.) / *Noem drie dinge wat u problematies vind omtrent die program. (In die orde van belangrikheid vir u.)*

1. _____

2. _____

3. _____

12. Please comment on the level of scholarly language used and the overall style of the programme applicable to in-service teachers. / *Lewer asseblief kommentaar oor die vlak van wetenskaplike taalgebruik en die algemene styl van die program soos van toepassing op indiensonderwysers.*

13. Please provide detailed comments on Section 2 of the programme dealing with human rights. / *Lewer asb volledige kommentaar oor Afdeling 2 van die program wat handel oor menseregte.*

14. Please comment thoroughly on the first part of Section 3 (Sections 3.1., 3.2. and 3.3.) of the programme that deals with the introduction of dialogue as facilitation strategy. / *Gee deeglike opmerkings oor die eerste deel van Afdeling 3 (Afdelings 3.1., 3.2. en 3.3.) van die program wat handel oor die inleiding tot dialoog as fasiliteringstrategie.*

15. Please provide elaborate comments on the section dealing with generic processes in dialogue (Section 3.4.). / *Lewer asb uitgebreide kommentaar oor die afdeling wat te make het met die generiese prosesse in dialoog (Afdeling 3.4.).*

16. Please comment thoroughly on Section 3.5. of the programme that deals with assessment. / *Gee asb kommentaar oor Afdeling 3.5. wat handel oor assessering..*

17. Please provide detailed comments on Section 4 of the programme that summarises aspects of dialogue and the infusing of a culture of human rights in the classroom. / *Lewer asb omvattende kommentaar oor Afdeling 4 van die program wat te make het met die vestiging van 'n menseregtekultuur in die klaskamer.*

18. What would you like to add to the programme and why? / *Wat sou u graag wou byvoeg by die program en hoekom?*

19. Would you recommend this programme for other teachers (pre-service or in-service)? / Please motivate your answer. *Sou u hierdie program aanbeveel vir ander onderwysers (voordiens of indiens)? Motiveer asseblief u antwoord.*

20. Would you like to make any other remarks, give advice or recommendations that could assist in refining this programme? / *Is daar enige ander kommentaar, raad of aanbevelings wat u graag sal wil maak om die verfyning van die program te vergemaklik?*

APPENDIX K
CERTIFICATE OF ATTENDANCE



UNIVERSITEIT•STELLENBOSCH•UNIVERSITY
jou kennisvennoot•your knowledge partner



South
Africa
Netherlands Research
Programme on
Alternatives in
Development

CERTIFICATE OF ATTENDANCE

*Workshop for Intermediate and Senior Phase
Educators on Dialogue as Facilitation Strategy
to Infuse the Classroom with a Culture of
Human Rights*

This is to certify that _____ attended a
workshop for in-service teachers on dialogue as facilitation strategy
to infuse the classroom with a culture of human rights,
presented by Petro du Preez.

The workshop was attended on the ____ of February 2007, at the

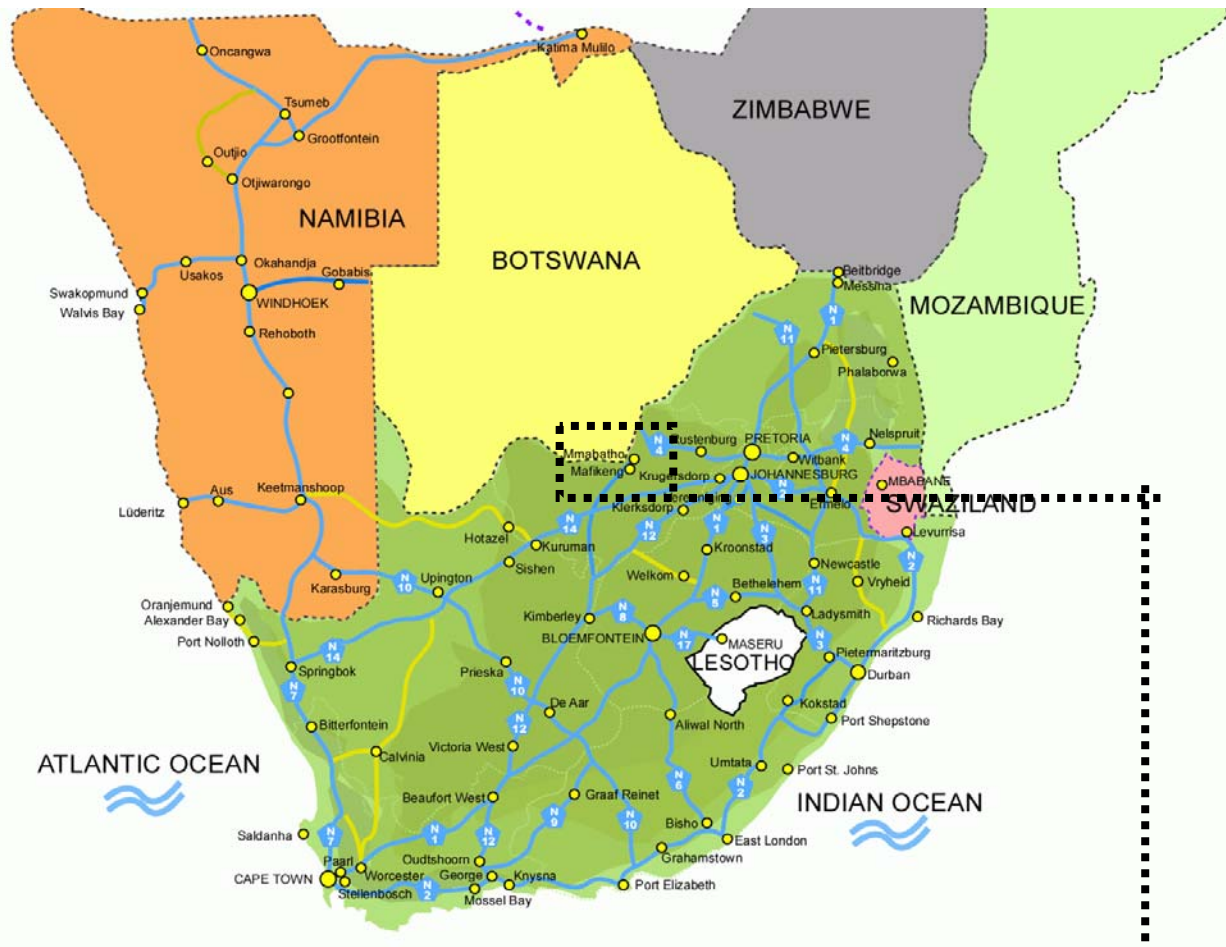
_____.

Prof CD Roux
(Promoter)

Ms P du Preez
(Researcher/Presenter)

APPENDIX L

A GEOGRAPHICAL MAP OF MMABATHO / MAFIKENG



<http://www.suncape.com/maps.php?ln=en> (Retrieved: 23 August 2007)



<http://www.sa-venues.com/maps/north-west-mafikeng.htm> (Retrieved: 23 August 2007)

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